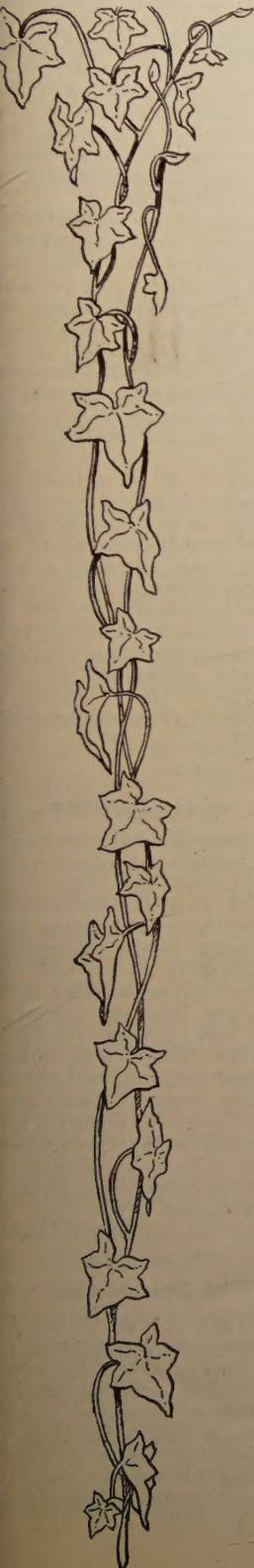


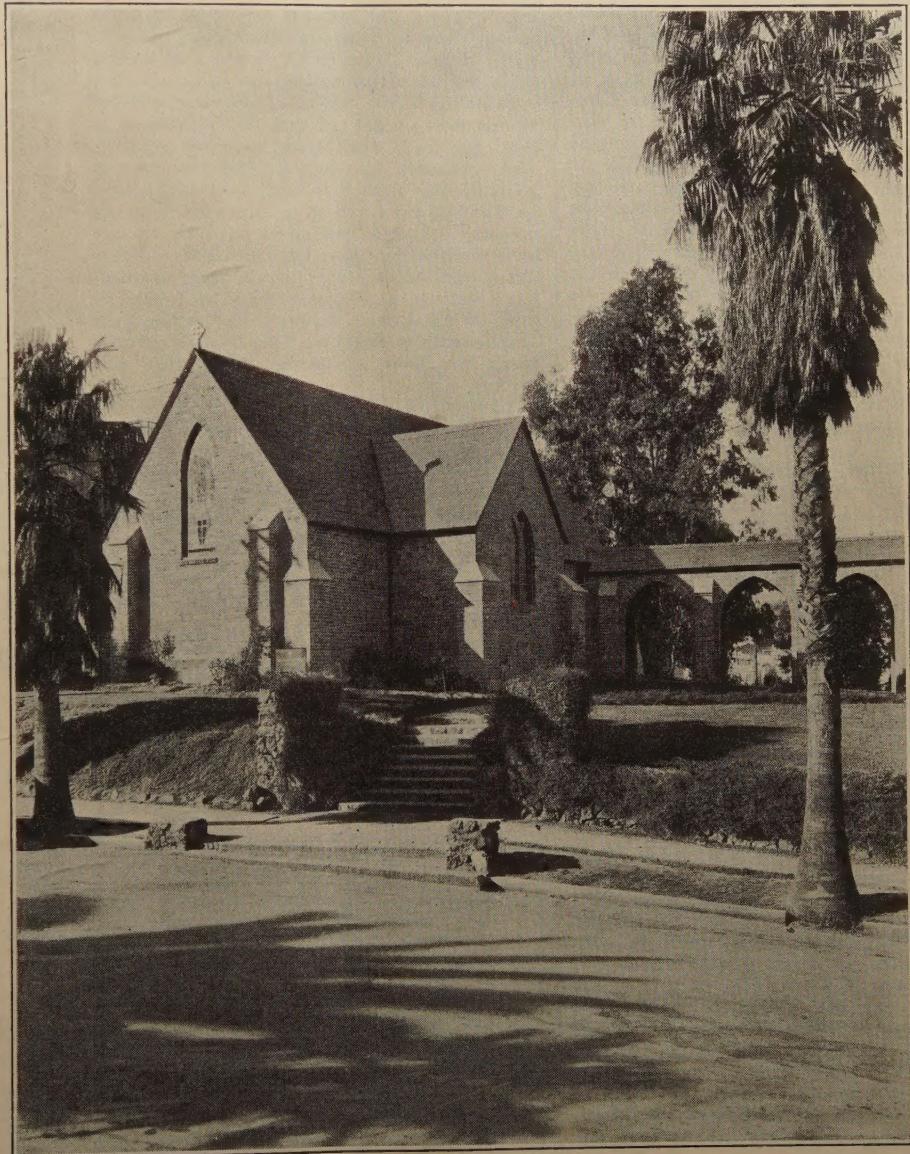
CHURCH DIVINITY SCHOOL
of the Pacific

May 24, 1939

The Living Church



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CHURCH DIVINITY SCHOOL CHAPEL

All Saints' chapel at the Church Divinity School of the Pacific, Berkeley, Calif., was designed by Walter H. Ratcliff, well-known West coast architect.
(Photo by Berkeley Commercial Photo Co.)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

The Blessed Virgin Mary

TO THE EDITOR: I read with a great deal of interest your splendid editorial, The Blessed Virgin Mary, in the March 22d edition of THE LIVING CHURCH, and agree with every word of it excepting the clause, 'It would be of tremendous value, not only to the Anglican communion, but to the entire Christian world, if the bishops assembled at Lambeth would make a clear and simple statement on the place of the Blessed Virgin in Christian faith and devotion.'

As to the faith concerning the Blessed Mother, that was all decided for us by God at the time of the Incarnation when He called upon her to be the *Theotokos* (Mother of God); and the pronouncements of the Lambeth Conference would in no wise alter 'the faith which was once delivered unto the saints' and embodied in the Creeds. To my way of reasoning, some of the letters in the April 19th edition of your paper commenting on the suggestion show just how weak some who might be representatives at Lambeth are on the subject, and what we might expect from them. It is far more preferable to over-emphasize her importance (if that were possible for mere human beings) than to underestimate her value. We call ourselves Catholics, but certainly some of the doctrines over which we quibble must make us the laughingstock of the rest of Catholic Christendom.

As to devotion. There are those who think all Blessed Mary had to do was to bear and rear the Christ Child and then pass out of the picture and be forgotten. There is no part in the history of Jesus but Mary has her part in it. She brought the tender Infant into the temple; motherlike, in all probability, she lifted the Son of God up in her arms for the adoration and homage of the wise men; she fled with Him to Egypt; she took Him up to Jerusalem when He was 12 years of age; He abode with her at Nazareth for 30 years; she was with Him at the performance of His first miracle at Cana; even when He left her to preach, she hovered about Him; she followed Him along the rough way and remained with Him at the foot of His Cross at Calvary.

In view of all this, how can we but honor her? How can we but pour out our devotion to her? How can we do other than erect shrines, adorn them with flowers of the rarest and brilliantly illuminate them with candles ignited by the faithful who come to pour out their hearts' devotion to her for the part which she played in the world's salvation and to ask for her intercessions?

It seems absurd that we should for one moment question the place of the mother of our Lord either in our faith or our devotion. The only question in our minds should be, Are we worthy of drawing near to even ask for her intercessions?

(Rev.) HENRY NELSON O'CONNOR.

Baltimore.

Unity Within the Church

TO THE EDITOR: The offer of Trinity church, Boston, by its rector for the consecration of Fr. Spence Burton, now Suffragan Bishop of Haiti, was an exceedingly gracious act; and it affords another evidence of the unity and good will which exists among Churchmen. Despite the differences in Church-

manship, this action on the part of Trinity church is a striking evidence of the courtesy and good will which does exist.

Pittsburgh. THEODORE DILLER.

Lenten Noonday Services

TO THE EDITOR: I would like to point to a happy exception to your remarks about Lenten noonday services in your editorial, Lenten Retrospect, in the issue of April 19th. Depreciating the value of noonday services, you say: "It may well be questioned whether noonday services, save in some dozen large cities, have not passed their period of usefulness."

From my knowledge of the services, at least in this part of the country, my impression is that carefully conducted noonday services will frequently draw a greater response in a small city than they will in a large city. In many of our large cities, there are so many noonday services, conducted not only by our own Church but also by Churches of other denominations, that frequently none of them have very large congregations. A friend of mine dropped into a noonday service last Lent and heard a well-known Episcopal clergyman speak to about 50 people in a large city theater.

Through the efforts of my predecessor, the Rev. Frederick L. Flinchbaugh, a dozen years ago, noonday services were started here in Wilkes-Barre in coöperation with the Baptist, Methodist, and Presbyterian churches, so that the services have become really community services, and are known as the union Lenten services. Wilkes-Barre lists its population as 86,000, but it is the center of the Wyoming valley, with a population of approximately 250,000.

We try to secure as representative and able Christian preachers as we can of the four denominations. This past year we had the following preach at these services: the

Rev. Dr. Ralph Sockman, minister of Christ Methodist church, New York; the Rev. Dr. Joseph M. M. Gray, chancellor of the American university, Washington; the Rev. Phillips P. Elliott, minister of the First Presbyterian church, Brooklyn, N. Y.; the Rt. Rev. Dr. William Scarlett, Bishop of Missouri; the Rev. Dr. Edwin McNeil Poteat, minister of the Euclid Avenue Baptist church, Cleveland; the Rt. Rev. Dr. Frank W. Sterrett, Bishop of Bethlehem; the Rev. Dr. Luther Wesley Smith, executive secretary of the American Baptist publication society; the Rev. Dr. Angus Dun, professor at the Episcopal theological school, Cambridge, Mass. The average attendance at the services, according to the count of the ushers, was slightly more than 400 people.

I believe the reason for the good attendance is the high quality of preaching which the services have maintained over a long period of years plus the fact that the services have become a symbol of coöperation and unity between the Churches for which almost all Christians are praying these days.

Another feature of the services that possibly should be mentioned is that they continue for three days of the week, with one evening service for those who are unable to reach the church at noon.

I believe there is a place of real usefulness in the field of evangelism and religious education for the noonday service, especially where a group of churches will coöperate in worshiping God through one joint service, rather than allowing a city to have a lot of denominational services in competition with one another within a few blocks. The former can illustrate the hoped-for reunion of the future, the latter frequently emphasizes the sin of our present divisions.

(Rev.) GARDINER M. DAY.
Wilkes-Barre, Pa.

Location for Headquarters

TO THE EDITOR: To solve the problem of the proper location of the headquarters of the national Church my suggestion is Chelsea square, New York. I understand there is vacant space for one more building in the quadrangle of General theological seminary. Such could be built, with the proceeds from the sale of "281," to house the offices of the Presiding Bishop and National Council. Its direct connection with General Convention gave GTS its name. What could be more fitting or of more advantage to both than the sharing of the same location? There an atmosphere of Churchliness and dignity is found which is quite lacking at the Fourth avenue site.

Is this just another Santa Claus dream inspired by Chelsea square?

Canaan, Conn. ALBAN MILES.

Reunion With Presbyterians

TO THE EDITOR: May I say how heartily I agree with Paula Shaefer in her letter to you in THE LIVING CHURCH of April 19th? The nail is struck on the head in that admirable letter in regard to union with Presbyterians. I only regret that you had to publish the letter below it. This is my only comment on that letter.

(Rev.) G. WHARTON McMULLEN.
Kings Park, L. I., N. Y.

The Living Church

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EDITORIALS AND COMMENTS

Anti-Semitism

Following is a condensation of an editorial published in THE LIVING CHURCH of March 24, 1923—ten years before Hitler's rise to power in Germany. We reprint it now because of its timeliness.

ANTI-SEMITISM, so-called, is no modern disease. The whole Bible, Old and New Testaments alike, may, from one point of view, be considered as the history of that social malady. From Israel in Egypt, to Pilate with his contemptuous and sneering question, "Am I a Jew?" the sorry tale unfolds itself, portraying with unerring accuracy the reaction to the impact of Israel upon the nations of the world. Intangible as an atmosphere, the miasma of suspicion, hatred, and persecution, has enveloped the Jews of all the ages.

How does the Christian public of today stand in relation to this age-long problem? We cannot plead that it is not a matter of importance or interest. The pogroms in Russia issued from a combination of superior indifference on the part of the intelligent, and of stimulated bigotry on the part of the ignorant. It is a vicious and villainous alliance. The men who see far have a moral duty which they may not shirk. Those of us whose prejudices are easily aroused have no less a moral obligation. Are we being engineered and propagandized into a ferment of restless racial and religious prejudice?

It was Nietzsche, whose straightforward and honest loves and hatreds form the most attractive component in his extraordinary character, who warned the modern mind against the fallacy of anti-Semitism by suggesting that one must be quite sure that the hatred of the Jew was not founded on jealousy. Again and again, when we fail to meet a rival on his own ground, we resort subconsciously to other and more insidious ways of combating him. The unpopularity of the Jew in college, for example, may often be due to his merits and virtues: he is able, in the same time, with about the same natural endowment as the non-Jew, and under almost the same circumstances of environing life, to make a better showing in the results of his study. He has at least something of the qualities which, Josh Billings counseled, should be copied from the postage-stamp: "It sticks to one thing until it gets there." Singlemindedness in regard to the thing in hand, and

the faculty of maintaining sustained interest and concentration on any subject which is the necessary means to the end in view, are not qualities that make for popularity. The college man is not charmed to find out that his intellectual efforts, handicapped as they often are by regular interruption and incursions of the claims of utterly extraneous interests, suffer by comparison with the work done by single-minded and keenly interested Jewish students. The resultant dislike, unpopularity, suspicion, and even hatred, is the protest of the unsuccessful non-Jew against the successful Jew.

SOCIAL repugnance, again, is an effect, not a cause; a symptom, not the disease. Artificial and unusual environments produce unaccustomed and unnatural responses. Thus the American abroad is often a most extraordinary creature. Just why it is that a well-behaved and comparatively civilized citizen of the United States becomes a boor in Europe, is one of the great mysteries that it is impossible to fathom. The type of traveling American, *genus americanum vagans*, is, to all observation, non-existent at home. He is as curious and unbelievable a creature as the stage Irishman, the stage Englishman, or the stage German. Yet though he may not exist here, he certainly does flourish abroad. The most charitable interpretation of the type is by the principle stated above—that a novel, unusual, or unknown environment produces unforeseen and unaccountable reactions. The *nouveau riche* American elicits just about the same response from Europeans as the *nouveau riche* Jew does among us here. Irritation at the behavior of one individual becomes articulate in a definite attitude against the whole, of which the single person is taken as a typical example. The social reaction is condemnatory, but unjust. The verdict, perhaps not unjustified in a single instance, is fastened upon the whole class. Among many European people, of undoubted good will, a casual American feels that he is under suspicion; he must prove himself free from the objectionable traits of traveling Americans before he is accepted as a normally civilized person. He must prove himself, paradoxically enough to be the exception, before he can be admitted under the rule of ordinary civilized intercourse. How is this situation different from that of many Jews in our society in

America? Do we not regularly and antecedently withdraw into the sanctum of our private mental laboratory whenever we are to meet Mr. or Mrs. So-and-so—"Yes, they are Jews, but they're not really like Jews at all"? Our initial and instinctive attitude is that of pre-judging the whole case—and pre-judging means prejudice.

Economic rivalry is essentially not different from intellectual rivalry. When a business man comes out second-best in an encounter with a Jewish business man, he can always comfort his wounded feelings by betaking himself to the old formula of prejudice: "After all, that man is only a Jew." The "inferiority complex" can resolve itself into a sense of superiority by having recourse to the comfortable feeling of the gulf fixed between Jew and Gentile. Have we ever stopped to ask ourselves why two or three cases of successful sharp practice, to our own disadvantage, by Masons, or Methodists, or Democrats, or Indians, do not suffice to justify a general deduction that all Masons, Methodists, Democrats, or Indians, are dangerously tricky and over-clever business men?

WE WHO pride ourselves in the right of our position as "100% Americans" may find the situation not nearly so exalted and uplifting, if we consider how it has been attained. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" together with the counsel of the Blessed Apostle, "that no one of you be puffed up for one against the other," ought to come home to us Americans more than to any other people. The important thing is that we have received practically all that we boast of as ours by right of possession; we act, sometimes, as if our country, its resources, its riches, its potentialities, its achievements, were chiefly the result of our own efforts. Whatever we are, is not due even primarily to ourselves. By what possible right can we assume a place of taken-for-granted preëminence?

Even our moral and ethical standards are largely the effect of our environment. Take an example: if there is one thing that Anglo-Saxons are particularly proud of, it is the extravagant claim to possess the monopoly of truth-telling, as a maxim of theory and a norm of practice. The popular story of the young George Washington with his hatchet has, like most popular legends, a very great significance. Take the same tale and put it into a different setting. Suppose it was a little Armenian boy, accused by a Turkish master of wanton destruction of his property. "I cannot tell a lie," would have led to his torture and death. Translate it into Greek terms. Put it into a new setting, with a little Jewish boy and a medieval "Christian" master. We can well afford to tell the truth. We resent the fact that immigrants have a different moral code from ourselves, yet we never stop to ask, why? Telling lies has become a racial habit for many peoples of the whole world, some of whom are coming to us here. It has meant often the only possible means to preserve lives, to secure one's own safety, and, what is even of greater importance, the lives of one's posterity. Yes—we can scarcely boast of our moral and ethical ideals, for most of them were only possible of attainment under the peculiarly free and wholesome life of our Anglo-Saxon forefathers. We certainly may not look down with disdain upon the results of centuries of slavery, persecution, hostility, martyrdom—and compare unfavorably the resulting standards of ethical practice with our own. It was incomparably easier for us, as it is today, to tell the truth. Have we not a homely proverb, "Honesty is the best policy"?

Again, we must not fail to realize that, as Christians, we

cannot dissever ourselves from the responsibility of having generated and fostered just those traits in the Jew which, in our modern and over-sensitive moral conscience, we find so disagreeable. It was systematic persecutions by so-called Christians, assuming the popular but questionable role of God's avengers, visiting the sins of the fathers upon their children, which have produced those characteristics among Jews which we, enlightened people of today, find most despicable: cleverness, shrewdness, and trickery in business; self-assertion and "pushing" when the pressure of restrictions and coercion has been removed; clannishness, self-affacement in the face of opposition; cringing and pavid terror before persecution—and the like. Why not? How else than by bending to the uncertain will of Christian masters, could the Jew have survived? Look at the other side; pure family life, keen intellectual vigor, fertility of mind and spirit, and, above all, loyalty to his religion—and these priceless heritages preserved under every disability, in the face of every obstacle, and secured for posterity against every inducement to surrender them!

Finally, what can we say of the so-called "religious" prejudice? In certain communities in America the junk-dealer is regularly greeted by the child population with the pleasant greeting: "Christ-Killer! Christ-Killer!" At the worst, the Jews "did it in ignorance," for He whom they were instrumental in bringing to His death was, in their minds, only an apostate Jew. We have our Lord's own authority: "Forgive them, for they know not what they do." It certainly is not our task to be the avenging angels of the Divine Justice. We can safely leave to God whatever punishment accrues to those for whom God Himself besought pardon. At least we would do well to remember that it lay within the power of a Gentile Roman to stay the execution, that it was a Gentile sentence that condemned the Saviour, that it was Roman soldiers who crucified Him, and, worst anomaly of all, that Jesus died because of anti-Semitism. "Jesus of Nazareth, the King of Jews," was his death-sentence. And the soldiers greeted Him with the mocking sneer: "Hail, King of the Jews!"

He hung on the Cross—judging, not being judged by, the world. He died as a Jew—in fact, because He was a Jew. Where do we stand in the great panorama of humanity, stretched out at His feet? Are we with those who cry "Down with the Jews!" and join in the jeer against "the King of the Jews"?

Surely those who claim to follow the Crucified One have no place in their hearts for ribald mockery of the race from which He sprang. Surely we can make our own, with humility and penitence, the prayer of our Lord for those who "did it in ignorance." Certainly no follower of the Master can be with those who hate His own folk.

Do we stand with the anti-Semites of the ages, stigmatizing the Greatest Jew of history with the words "Hail, King of the Jews," or with the Christians of the ages, in penitence, saying:

"Who was the guilty? Who brought this upon Thee?
Alas, my treason hath undone Thee, Jesus,
'Twas I, Lord Jesus, I it was denied Thee:
I crucified Thee."

Two Decades of Distinguished Service

BISHOP MANNING, in his announcement to the diocesan convention of the retirement of Deaconess Dahlgren and Deaconess Gillespy, spoke of their 20 years of distinguished service, not only to the New York training school for deaconesses but also to the whole deaconess movement in the American Church. The trustees of the school, when accepting the resigna-

tion of Deaconess Dahlgren and Deaconess Gillespy, passed a resolution in which they declared that these deaconesses had carried on without diminution the work so nobly begun by Dr. William R. Huntington and continued by Deaconess Knapp. Both these tributes, read to the convention, aroused spontaneous and hearty applause. The whole diocese of New York is well aware of the quality and the value of the work done by Deaconess Dahlgren and Deaconess Gillespy.

But the New York training school for deaconesses does not serve New York alone. Its graduates go far afield. In parishes all over the land they may be found, in religious education and social service. The missionary work of the Church owes much to this school. Every year, the order of service for the commencement exercises of the school gives a list of the year's students, as well as the members of the graduating class. Invariably, after each name, the statement appears as to the "summer work" or the "permanent work" of these young women. And always that work is overwhelmingly missionary. Among our most notable missionaries and United Thank Offering workers are graduates of this school.

Nor is this all that Deaconess Dahlgren and Deaconess Gillespy have achieved. They have concerned themselves with the entire question of the place of deaconesses in the Church. They have worked hard to raise the academic standards in this field, and they have given thought and labor to the whole matter of adequate preparation for this ministry. Their service has indeed been distinguished.

As Bishop Manning said, they have fully earned their time of rest. But the Church will rejoice that they will continue to give "invaluable service to the deaconess movement and to the Church." The Church still needs their special help.

Dean Powell Declines

CHURCHMEN will sympathize with Dean Powell of Washington cathedral who has just declined his election as Bishop of Louisiana. True, the standing committee of that diocese has asked him to reconsider his decision, so there is a possibility that he may yet accept the election.

Dean Powell is doing a splendid work both as dean of the cathedral in the nation's capital and as warden of the College of Preachers. There are few more exacting or more important posts in the entire American Church. In his decision to remain in Washington, Dean Powell has renounced a high honor in favor of the unique vocation that he is following faithfully, the work of which he feels that he has not yet completed. If he perseveres in his decision to decline the election, the Church will understand and will realize that though the diocese of Louisiana and the House of Bishops are the losers through his decision, the Church as a whole is fortunate in retaining an able administrator and a true scholar in this post of such high importance.

The Montana Election

EXCEPTIONALLY appropriate was the election of the Very Rev. Henry H. Daniels as Bishop Coadjutor of Montana. Bishop Fox of that diocese has announced his impending retirement, so it is likely that the new Bishop-elect will become the diocesan soon after his consecration to the episcopate.

Dean Daniels is one of the most modest and unassuming of men. As our Montana correspondent, he found it truly embarrassing to telegraph to THE LIVING CHURCH the news of his election; and he requested some of his associates to send us the necessary biographical material and details of his

election. This they have done with enthusiasm, because Dean Daniels is one of the most popular men in Montana, not only in the Church but in the community and the entire state. The glowing editorial tributes published in Montana newspapers bear witness to that fact, and we are confident that Bishop Coadjutor-elect Daniels will prove a worthy successor to the line of Montana bishops begun by the patriarchal Bishop Tuttle and now ably represented by Bishop Fox. These men have proved themselves true fathers in God not only to the diocese but to the entire state. We are confident that Bishop Coadjutor-elect Daniels will continue that splendid tradition. We rejoice in his election and offer him our best wishes for a long and fruitful episcopate.

Bishop Paddock

BIOSHOP PADDOCK, whose resignation as Bishop of Eastern Oregon was accepted by the House of Bishops because of ill health in 1922, has at last been called into the nearer Presence. Increasingly an invalid in recent years, Bishop Paddock's life was further beclouded by the death of his wife two years ago; yet he never allowed the rather rigid mold into which his life was cast to narrow his outlook, his interests, nor his broad human sympathy.

It was not the privilege of this editor to know Bishop Paddock personally, though we have had some cordial correspondence with him, chiefly on occasions of friendly editorial disagreement. We wish that the circumstances of geography might have been such that we could have come into closer contact with him. Even so, we could not have paid him a more touching tribute than does the Rev. William B. Spofford in the *Witness* of May 4th, where he writes of him as "a dear friend soon to visit a far-off land." The story that Fr. Spofford tells of Bishop Paddock and his tryst with a 12-year-old Colored boy in the city beyond bears witness that Robert L. Paddock followed truly in the apostolic succession, not only by virtue of his high ecclesiastical office but by the truly apostolic fellowship that was the keynote of his life.

May he rest in peace!

Through the Editor's Window

San Francisco.

HERE on man-made Treasure Island, dredged up from the bottom of San Francisco bay, California is challenging New York with its own world's fair, officially known as the Golden Gate international exposition. We must confess that we are not particularly fair-minded (please don't misunderstand us!), but this is truly a gem of a fair, in a setting more beautiful and more appropriate than any we have seen.

But more about the fair some other time. Just now we want to tell you about Yosemite national park—definitely the high point of this trip for beauty and sheer majesty.

Driving up from Los Angeles, we had the rare experience of entering Yosemite for the first time by the silver light of the full moon. We had to drive with extra care, for time and again deer and other shy woods creatures, startled by our lights, stood still in the road, their big soft eyes turned toward us, not in fear (for no man hunts them here) but in perplexity, uncertain which way to turn. We counted a dozen four-hoofed folk along the way, as the mountains and valleys unfolded their treasures before us under the silent showmanship of the Man in the Moon.

Through the Wawona road tunnel we drove, then out to be confronted all unexpectedly with the breath-taking spectacle of El Capitan, the towering rock that rises a sheer 4,000 feet from the valley floor to dominate the treasure chest into which nature

has poured so many of her most precious jewels. A little farther along the road we came upon one of the finest of these, Bridal Veil falls, shimmering in the lunar half-light, timidly revealing the virginal beauty of its lacy loveliness.

The next day we explored Yosemite by sunlight, and found it such a spectacle that the full miracle of it baffles human understanding. How can anyone be so unbelievably stupid as to deny the very existence of the Artist whose consummate skill and infinite patience created such a spectacle as Yosemite! What dullness of the imagination, what obstinate refusal to believe the most obvious evidence, must be required to ascribe such a scene to the blind blundering of chance, or the meaningless mechanism of an impersonal cosmic force! Rather do these things inevitably bear their witness to the God who brought them into being; and one familiar with the Church's liturgy, gazing for the first time upon the spectacle of mighty Yosemite falls, finds himself almost unconsciously echoing the inspired lyric of the Psalmist:

"O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation."

"Let us come before His presence with thanksgiving; and show ourselves glad in Him with psalms."

"For the Lord is a great God; and a great King above all gods."

"In His hand are all the corners of the earth; and the strength of the hills is His also."

"The sea is His, and He made it; and His hands prepared the dry land."

"O come, let us worship and fall down, and kneel before the Lord our Maker."

We shall return to Yosemite some day. A glimpse of it has left a memory that cannot be effaced; a summer of it would etch something invaluable and ineradicable into one's very soul. The life of John Muir bears eloquent testimony to that fact, and it is to his vision that the American public owes the preservation of this and other great national monuments from exploitation and commercialism. May he rest in the eternal peace that is so majestically symbolized by the grandeur of El Capitan, and may a host of others draw enrichment of life and deepening of character from this mighty revelation of the God of nature.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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A Missionary Church?

IF ONE were to judge the Episcopal Church by its actions, not by its words alone, could it be said that it is passionately and pre-eminently a missionary Church? I fear not. We are missionary in the sense that all the bishops and practically all the clergy favor supporting the Church's program, and do support it; in the sense that we are actually engaged in the missionary enterprise, and are formally committed to it; in the sense that our Church, like other Churches, has produced, and still produces, magnificent individual missionaries. But taking the Church as a whole, we certainly are not on fire with missionary zeal.

—Bishop Strider.


CHURCH MUSIC
 Rev. John W. Norris, Editor

Dakota Hymnal

GOVERNMENT spending is aiding the Dakota Indians in acquiring cherished copies of the Dakota Hymnal, the *Wakan Cekiyé Odowana*, according to the Rev. Paul H. Barbour of Mission, S. D. The supply of hymnals which had been acquired by reprinting the little book eight years ago is near exhaustion, and Fr. Barbour is considering another reprinting to meet the demands. Some revision may be made, provided the necessary funds can be obtained for the purpose.

The government's assistance has come through the various agencies and relief work, together with old age pensions. The Indians now have more money than they did between 1929 and 1933. The old age pension, perhaps, is most helpful, as few of the younger generation can read the Dakota language and only a small number are able to speak it.

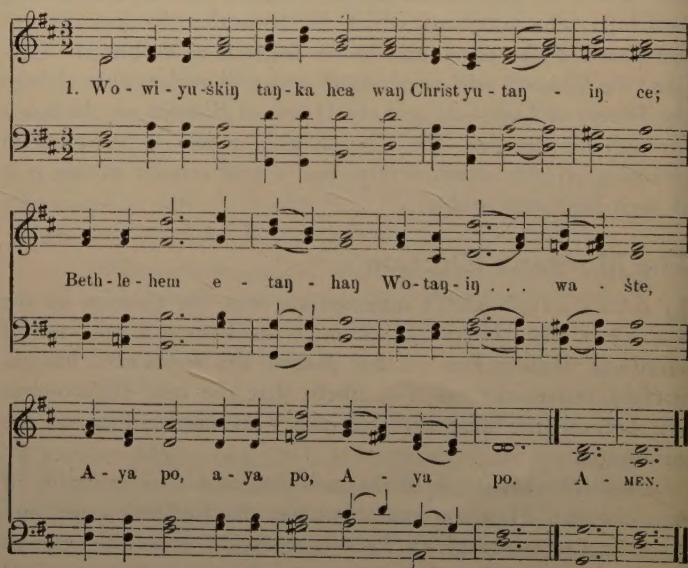
Since 1936 there has been a growing demand for the Hymnal. In that year 137 copies were sold, whereas 233 were sold in 1938, and the books were being disposed of at the rate of 40 copies a month during the early part of the present year.

The Dakota Indians have always been deeply interested and impressed by the hymns of the Church, which they have sung with deep feeling. The Hymnal was first compiled more than 45 years ago and has been in the hands of the Indians since that time. Fr. Barbour says of them that they are more hymnal-conscious than the White people. He writes:

"They own their own Hymnals and every woman (many men also, though the men have their pockets) owns some kind of a fancy beaded bag in which she carries her hymnal whenever she goes to any kind of a religious meeting. When the sick are visited, the minister almost invariably is expected to lead in a hymn, and when it is suggested, both visitors and the women of the house reach for their bags, the men for their pockets."

There is no such thing as a Dakota-singing choir, Fr. Barbour says. He declares there is no need for any, as the

(Continued on page 549)



1. Wo - wi - yu - škiŋ tan - ka hea waj Christ yu - tan - in ee;
 Beth - le - hem e - tan - haj Wo - tan - in ... wa - šte,
 A - ya po, a - ya po, A - ya po. A - MEN.

DAKOTA HYMN BY DAKOTA INDIAN

A New Humanism*

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IF WE LOOK far back into history, as far back as we need look today, it is clear that from a very early period in the annals of Christianity the problem of the relations of education and religion exercised the thought of the leaders of the Church. It presented a different form from that which it takes today. Then it was a question as to whether culture was safe for the faith; now we debate whether religious instruction has any part in our programs of education. For some minds there is no debate; for them the question has been settled once for all and settled in the negative.

For the first century or so of its existence, the Christian Church needed no scheme of education. Christianity was essentially a mode of life and a preparation for a life to come. It maintained and increased its powers because its doctrines and its rites proclaimed the living presence of its Founder. That gave to the ordinary man both the assurance of immortality and the chance to achieve, with due humility, that happiness of virtue which high philosophers like Epictetus and Marcus Aurelius had praised and sought, but of which they saw no examples among men. Of course there were some well-educated converts, like St. Paul. Moreover, when the new canon of Holy Scripture had been made up, it fed a literature-loving mind with biography in the lives of our Lord, with the history of the Church in the Acts of the Apostles, with apologetics and doctrine in the letters of St. Paul, with philosophy in the Gospel according to St. John, with an allegory of Hebrew rites and doctrine in the Epistle to the Hebrews, and with poetry in the Apocalypse of St. John the Divine. The new community pursued an underground existence until it came in conflict with the religion of the State. It thrrove in silence under persecution and at last found a voice to protest. *De profundis clamavi ad te.*

We will not tarry on the literature of the Church, which starting with apologetics, the defense of its rites and beliefs and the assertion of its loyalty to the State, led to the clarification of its mind in theology, the philosophical expression of the doctrines that it had cherished in embryo from the start. It expounded its truths in language that cultivated men found germane to their own thinking. It adapted itself more and more to the culture of the past, or rather, let me hasten to add, it absorbed that culture into its own life with no impairment of its integrity but rather with an enrichment of its message to the world.

Thus step by step a new culture, a Christian humanism, was formed, which in the great fourth century received something like an official and standard expression in the *Divine Institutes* of Lactantius—a title that means “Christian education”—and in the various works of those men of varied genius, St. Ambrose, St. Jerome, and St. Augustine. In attempts to trace this evolution of the culture and the dogma of the Church, the cart is sometimes placed before the horse. We hear that Platonic philosophy, or Gnosticism, produced the Gospel of St. John, or that the Stoics, speaking through Cicero’s *De Officiis*, formed the mind and the utterance of St. Ambrose. It is rather, I believe, that St. Ambrose and St. John had baptized Cicero and Plato.

Nor was the Church less hospitable to the forms of ancient

literature both Latin and Greek. It abandoned, of course, what had become the absurdities and the immoralities of mythology and pagan life, but the beauties of pagan letters still aroused the imagination and formed the taste of readers, and gave to writers the canons of their art. Prudentius, in Bentley’s phrase, became the Horace and the Virgil of the Christians, and St. Augustine, for all his denunciation of that stream of human custom which engulfs small boys in the study of the old authors, himself worked out in the *De Doctrina Christiana*—which means, of course, not “Christian doctrine” but “Christian education”—a new rhetoric for Christians, based on the ancient principles that he himself had formerly taught.

Thanks to the precepts of these great Fathers, which were crystallized in the new monastic education established by Cassiodorus in the sixth century, the seven liberal arts of antiquity passed on into the middle ages, and with various modifications and shiftings of emphasis remained the foundation of Christian education from Alcuin to Dante. The studies of the *trivium*, grammar, rhetoric, and dialectic, and those of the *quadrivium*, arithmetic, geometry, music, and astronomy, fed young minds with good literature, sharpened them with mathematics, spurred them to observe the laws and the mysteries of nature and led them at the last into the presence of the queen of all the arts, philosophy. A training like this, the same training through which the minds of Plato and Cicero had gone—elementary of course and narrow, when we consider the profuseness of modern subjects and the heights that modern science has scaled—nevertheless opened more vistas than some college students command today, and of course was accompanied by religion. Or rather, let us say, it led up to theology as the natural goal of education.

LET US examine these general assertions in the light of one example—one from many that might be chosen—presented in a little poem written by an unknown author in an age not regarded as particularly enlightened, that of King Louis the Pious of France, who ruled from 814 to 840. The poem is entitled *Verses for Boys (Versus ad Pueros)*. Although only one boy is addressed, young Pippin, the son of Louis, the doctrine that it contains was, and is, good for boys in general. It is a mirror of the prince and a mirror of the schoolboy.

The poet, who assumes the role of a shepherd, calls on his pipe to sing a melody to Prince Pippin. The melody is set to elegiacs, with elaborate assonances and refrains. Its burden is an exhortation to cultivate the ideals that philosophy can teach.

“What wisdom teaches, learn, O noble boy
(*Queque sophia docet, optime discere puer.*)”

The birds pipe up in honor of the prince, the humble vine yields him grapes. India sends her ivory, the inhabitants of Sheba bring incense, and his shall be the balsam of the Jordan, if once he sets his heart on the highest things. The poet has read both Virgil and Solomon, both of whom knew that wisdom is more precious than rubies.

“Take gladly, noble boy, the g’ft of heaven
(*Celica dona libens optime carpe puer.*)”

The two lines that I have quoted come in as refrains between the various exhortations. The first injunction is to read good

*From a convocation address at Kenyon college.

literature, of which Virgil is the type. But the lad should also learn the joy of the hunt; he shall ride with hawk and hound and bring the quarry to bay. He imbibes good morals from "the pious sayings of Cato," to wit, that useful collection of maxims which, compiled by a pagan writer probably in the third century of our era and given the sanction of Cato's name, became one of the standard schoolbooks for the entire middle ages. Good music is also a vital part of education; the organs of the palace should resound with hymns. And music is crowned with religion, worship as expressed by the psalms. The poem ends with the praise of golden Rome and a prayer for France. Education is patriotic; the training of the prince is directed to the service of his country.

"Let France ride on, amid her princes' triumphs.
Take gladly, noble boy, the gifts of heaven.
(*Francia currat equo procerum stipata triumpho,
Celica dona libens optime carpe puer.*)"

The metre of these verses may be rough, but true poetry is behind them, and a splendid conception of education is set forth. When freshmen read in Terence's *Andria* of young Grecians who go in for horses and hounds and philosophers' lectures, they generally laugh—or, let me add discreetly, they sometimes laugh. No joke, at any rate, is intended. To Terence and his master Menander and all the Greeks, the schooling of the young meant something designed as well for the body as the soul. The educational program of our unknown poet is literary, athletic, moral, musical, and religious. It is the Greek idea of education proclaimed again in the dark and middle ages.

NO LESS liberal—and not more—were those famous schools established in the full flush of the Italian renaissance by Guido da Verona and Vittorino da Feltre. Their aim, in the phrase that Plato quotes from Simonides, was to produce a four-square man. The education that they sought to impart was not only intellectual but moral, esthetical, physical, and religious. The curriculum included Latin, Greek, mathematics, natural philosophy, music, Church doctrine—for this was no neo-pagan institution—deportment, riding, swimming, and military exercises. The villagers called the school of Vittorino "the house of delight"—*Casa Zojosa*, as that of Guarino was *Il Paradisetto*.

This was the type of education, says John Addington Symonds "that has now prevailed through Europe for four centuries, molding the youth of nations by one common discipline, and establishing an intellectual concord for all peoples. In spite of differences caused by race and language we have maintained a uniformity of culture through the simultaneous prosecution of classic studies on the lines laid down for teachers by the scholars of the 15th century. The system of our universities and public schools is in truth no other than that devised by Vittorino and Guarino."

These words were written by Symonds in 1877. To a professor of the classics, they sound today like a poet's rhapsody on the Golden Age. Much water has flowed under the bridge since then, along with a little mud. The amazing development of the natural sciences, the ramifications of what was once philosophy into the new social sciences, the admission of the modern literatures as academic disciplines, the tendency in our colleges to make two (or three) courses grow where one grew before, all this has disrupted the ancient harmony of the arts and sciences and the assured and leisurely pursuit of a liberal education.

A cause of the present confusion more potent still is the abandonment of religion as an integral part, or rather the es-

sential goal, of education. That is the direct result of the Protestant Reformation. How could it be otherwise, with the process of dissolution, working slowly but surely, that came in with the substitution of the Bible for the Church as the seat of authority and with the interpretation of the Bible left first to the multiplying Christian sects and then to individual Christians? In a State where all forms of religion are tolerated and where education is prescribed, it were hard to find for our public schools a common denominator of religion that would satisfy all consciences. It is less reasonable, certainly, to proclaim this residue—if residue there be—as necessary for all, than to give it up entirely. And this is what has been done.

There is, of course, one notable exception, the Roman Catholic Church. Though the rain has descended—it is raining in Germany at the present moment—and the floods have come and the winds blown, that house has not fallen; for it was founded on a rock. It has calmly continued its ancient tradition of enriching itself with whatever is abiding in the steady march of human knowledge, but it does not surrender to novelty for novelty's sake. It is ready to prove all things, but to hold fast only to those that are good. It brings on itself from time to time the obloquy of holding out against new truth, but it is content to wait till the probability of the moment becomes inevitable fact. *Securus iudicat orbis terrarum*. Protestantism on the other hand has followed the easier course of adapting itself, little by little, to current trends in scientific thought, which then becomes its master. The conflict between science and religion is indeed comfortably settled on those terms, with a smile on the face of science.

NOW this is the identical disintegrating trend that has brought our education to its present pass. All down the centuries there were modifications and improvements in the teaching of the liberal arts, from Boethius to Abelard, from Dante to Guarino, from Loyola and Aquaviva to the founders of Harvard College, from the founders of Harvard College to the days before President Eliot; but the plan and the unity were the same. Since that time, however, we more and more have yielded to the novelties and the complexities of the moment. It is, once more, the Roman Catholic Church that in keeping with its general attitude toward the changes and chances of intellectual events has preserved, but not rigidly embalmed, the *ratio studiorum*. In some Roman Catholic colleges today where preparation for the priesthood is not the aim of all, the general curriculum has been modified, mainly from pressure brought to bear by State requirements of courses in education and all that that implies. But by and large Roman Catholic colleges have retained the ancient program while fitting it to the modern demand; it is not with them, as in so many of our other colleges, that the modern demand, our stern if secular Pope, determines education.

I hope that I have not written myself down as a foe of scientific progress in learning or in education; my theme of the moment concerns the college and not the university, where freedom of research in all possible subjects should know no bounds. Nor would I imply that religion and education have vanished from the earth outside the Roman communion, in that vast congregation of all who profess and call themselves Christians, or in this Protestant Episcopal Church of America. It may be harder for us to go back than for our Roman brethren to keep on; but the challenge is all the more inviting.

Consequently, my praise of the good old days is not intended as a Jeremiad on the hopelessness of the present. For I think that there are signs of hope. Many of our leaders of

education are dissatisfied with the fruits of a college education today and are giving their best thought, in the spirit of Plato—and of his disciple Werner Jaeger—to finding the one in the many, of reinterpreting the old to fit the present needs.

IF IT is not out of place to indulge in a Utopian dream, I wish that somewhere a new and Catholic college, or else some college of a noble lineage with diverse religious views on education represented by its staff, might proclaim, whether as its sole program or as one among several, a scheme of studies based on the ancient humanism, and on the precepts and practice of the Christian faith. Such an establishment would be verily the latest novelty in education; it would audaciously proclaim a humanism at once old and new. What Christian precepts other than Catholic are, I shall not venture to define; but simple and sure they must be and cherished with sincere devotion by those who proclaim them—one faith, one Lord, one baptism. Religion would be not merely an accompaniment of the training of the mind, not an optional course on the side, but the crown of those studies and pursuits that harmoniously build up a four-square man who, sure that he has the best that time can offer, makes no parade of his culture but shares it gratefully with his fellowmen.

In an address to the alumni of Harvard university at the commencement exercises of last June, Lord Tweedsmuir, the Governor General of Canada, known as John Buchan to lovers of good literature, of history, and of the military art, observed that there are three virtues, each beginning with the same syllable, of which the world is desperately in need today—humility, humanity, and humor. Indeed, what a difference there would be in international relations if among the great rulers of our nations the power to keep and the ambition to acquire could always be blessed with even a modicum of this triple grace!

It is no less essential for a liberally educated man. For college education should be more than the acquisition of knowledge and the cultivation of good taste. The perfect gentleman who makes his neighbors unpleasantly aware of his perfection discredits education in the eyes of those who have not had his chance. He prompts that ancient adage, sometimes applied to a particular college—but to avoid all offense I will make it general—"You can always tell a college man, but you cannot tell him much." Professor Neilson once remarked that nowadays you cannot tell a college man ten years after graduation. Alas, poor graduate! His is a delicate path to tread, between the Scylla of over-prominence and the Charybdis of indistinguishability. Yet with the help of a liberal education, and of Lord Tweedsmuir's three graces, he can somehow pick his way: *Noblesse oblige*.

The gist of what I have been trying to say is found in some very familiar verses—or possibly once familiar verses; for their maker is today less fashionable than he deserves to be. I venture to repeat them; for they may contain a clue to guide our present wanderings in the maze of education.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,

But vaster."

I am moved to predict for Kenyon college a bright future worthy of its distinguished past, worthy of its noble alumnus, the Rev. Dr. Alexander V. G. Allen, my revered master in years gone by, a gentleman of the old school, whose learning and wit and grace were sanctified by his devoutness. Here, in the memory of his urbane presence, will ever be an exemplar

of that ancient humanism which Kenyon, I am convinced, will ever keep fresh and new. Here, too, is a college of the liberal arts with a school of theology as part of its foundation. Here at least the candidates for that school could pursue an ancient humanistic course as definite as those studies in theology, in the Bible, in the history of the Church, in sacred rhetoric, in pastoral care—as definite, above all, as that sequestered training of the soul that arms the priest for captaincy in our Church militant.

But far be it from me to guess what surprises President Chalmers and his cabinet of advisers may have in store. Even if no earth-shaking reforms are contemplated, I feel that somehow in the beauty of these quiet hills, where theology as well as learning has its temple, a student of Kenyon will say of his president, his master in the liberal arts, what Dante said of his: "Hour by hour you taught me how man makes himself eternal"—

*"Quando nel mondo ad ora ad ora
M' insegnavate come l'uom s'eterna."*

Church Music

(Continued from page 546)

Indians all know the chants which are in the back of the Hymnal and use them in the services.

Most of the hymns in the book are translations into Dakota of well-known English hymns. In preparing for the possible reprinting of the book, Fr. Barbour sent out a questionnaire asking about the use of the Hymnal and suggesting hymns which might be added. Among the hymns most widely used by the Indians, as shown by the replies, are a number which find equal favor among the White congregations of the country. These include: "Weary of earth," "The strife is o'er," "Stand up, my soul, shake off thy fears," "My God, and is Thy table spread," "Bread of the world, in mercy broken," "Nearer my God to Thee," "The day is past and gone," "Sweet hour of prayer," and "Guide me, O Thou great Jehovah."

"This latter hymn," Fr. Barbour says, "is a very great favorite. The words and music of this hymn so fascinated Philip Deloria long ago, that they brought him to the Church and a long priesthood, in which he is followed by his son."

The Hymnal contains but one native hymn set to a native melody. It is, as might be expected, a great favorite. Fr. Barbour has sent a literal translation of the words. It follows:

1. Christ doth manifest a very great joy, and from Bethlehem there is good news. Carry it forward.
2. Yes, a star shines from Jesus Himself, and a white light becomes clear in that place. Carry it forward.
3. Jesus Christ, the Saviour, manifests Himself in beautiful glory and sends us the Spirit. Carry it forward.

Both the words and the melody, as harmonized by William W. Rousseau, are the work of George Dowanna, a native Dakota Indian. The words and music of this hymn are printed with this article to give the readers a specimen of the Dakota Indian Church music.

The Bible in Germany

THE Bible is still the best seller in Germany, having outsold Hitler's *Mein Kampf* by about 200,000 copies yearly in the six years since the Nazis' assumption of power in 1933, according to the Prussian Bible Society. An annual average of 950,000 Bibles was sold in Germany, or a total of 5,700,000 in six years.

—Methodist Protestant-Recorder.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Holy Spirit in the Mystical Body

WHITSUNDAY (First Communion)

MAY 28TH

THE Holy Ghost comes at Pentecost to call the Church of Christ into existence, for He is the Life of the mystical Body. This is fully explained in the *Epistle*. "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be slaves or free"; for the unity which Christ has made for us and which the Holy Spirit actualizes in us reconciles all these diversities. The unity of Christians is not that of one particular kind of temperament, nor of one race or one class in society, nor does it depend on human goodwill or friendliness; it springs from God, and thus includes wide diversities of gifts, which are all gifts of the One Spirit. The Body is one and has many members, and all the members of that one Body, being many, are one Body. When therefore we pray for the reunion of Christendom, or again for peace and harmony in a local congregation, we are praying that we may enter into and make actual in ourselves that unity which already exists.

The *Gospel* gives us our Lord's teaching about prayer for the Holy Spirit's coming, cast in the form of an *a fortiori* argument: if an earthly father loves his children and supplies their needs, how much more your Father who is in heaven! Ask, therefore, and ye shall receive; confess your helplessness, your great and sore need; pray, and go on praying, "Come, Holy Ghost, fill the hearts of Thy faithful people, and kindle in them the fire of Thy love."

The Outpouring of the Spirit

WHITSUNDAY

MAY 28TH

PENTECOST is the festival of God the Holy Ghost, the Lord and Life-giver: the giver of natural life in the order of nature, and of supernatural life in the order of redemption. The descent of the Holy Ghost means that God has "opened the kingdom of heaven to all believers," the redemption of mankind to God is complete, the Church of God is in being. Because the redemption is for all mankind, the apostles at Pentecost are empowered to interpret the One Gospel to all nations and languages.

The *Gospel* speaks first of the coming of the Spirit "to abide with you for ever"; "He dwelleth with you and shall be in you." For the coming of the Spirit means the Real Presence of God in the hearts of His children, as in a holy temple: "which temple ye are." It goes on to the promise that "He shall teach you all things," He shall "bring to your remembrance" Christ's words, and make you see what they mean. "Enable with perpetual light the dulness of our blinded sight."

In the *Collect* we ask for this double gift: for the Holy Spirit's teaching, "a right judgment in all things," and for His presence in us, bringing comfort (strength), life, and health, that so being alive unto God we may rejoice.

The Holy Spirit in the Church

MONDAY IN WHITSUN WEEK

MAY 29TH

TODAY we have for the *Lesson* the same passage that we heard on Easter Monday; but today we carry on with it rather further. St. Peter proclaims the Gospel to Cornelius the

Roman soldier, giving the message of the coming of the Saviour, the Ministry, the Cross, the Resurrection, the fulfilment of the Prophets; now we hear how the Holy Ghost is poured out on these heathens; they "speak with tongues and magnify God." The Jewish-born Christians who have come with Peter are astonished; but none can forbid water for them to be baptized. The Church, alive with the Holy Ghost, is compelled by the message which she bears, and by His presence within her, to be a missionary Church.

For this is the message: That God so loved the world that He gave His only-begotten Son that *whosoever* believeth in Him may have everlasting life. He has come to save mankind; but the word of salvation is necessarily a sword of judgment. He who believes is not condemned; he is justified by faith, and receives remission of sins. But he who refuses to believe is condemned by the fact of his refusal. For Christ is the Light of the world; if we men run away from the Light, lest the evil in us be shown up, we condemn ourselves. We are saved when we come to the Light, and let it show up the evil in us, and show also that whatever is good in us is the work of the grace of God.

The Laying on of Hands

TUESDAY IN WHITSUN WEEK

MAY 30TH

AGAIN we see the Church, alive with the gospel of God and alive with the Holy Spirit, going out as a missionary Church. Peter and John go to Samaria to complete with the apostolic laying on of hands the evangelistic work of Philip the Deacon. This laying on of hands we have received at our Confirmation. To us also the Holy Ghost has been given.

The *Gospel* is the same passage that is read at the ordination of priests, on whom apostolic hands are laid that they may become shepherds of souls. We are told here that there are false shepherds, who do not enter into the sheepfold through the Door (that is, through Christ); they are "thieves and robbers," for they are using their office to make gain for themselves; and to the flock they are "strangers," for the voice of the Master is not heard speaking in them. But the true shepherds are those who exercise their ministry in His Name, knowing their people, calling them by name, and leading them out; and the sheep follow them, for they know their voice. They go in and out through Him who is the Door, and find pasture for themselves and for their flocks. For Christ is come that we might have life and have it abundantly, in the flock which is His Church.

Pray at this Embertide for those who will be ordained next Sunday.

The Ministry of Reconciliation

EMBER DAYS

MAY 31ST AND JUNE 2D AND 3D

OD has, as the *Collect* says, "committed to the hands of men the ministry of reconciliation"; but this ministry, while it is exercised by us men, is primarily and essentially our Lord's. Therefore we see Him in the *Gospel* applying to Himself the words of the prophet: The Spirit of the Lord is upon Him, because He is anointed, as Messiah, to preach the good tidings to the poor; to heal, deliver, illuminate, set free. Nor

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As Others See Us

Passiontide and Easter in America Through British Eyes

THE sun streams into my room as I write, and the joyful notes of song-birds from the tropical vegetation in the square opposite my window blend with the sharp "pings" made by the mechanical "Stop-and-Go"

notices on the traffic signals. Over all other sounds peal the bells of the Church of the Open Door round the corner, chiming out familiar tunes, "Sing them over again to me, wonderful words of love," "Holy, Holy, Holy," and "O for a closer walk with God"—calling the faithful to be joyful as they go up into the house of God. Thirty-five thousand people from the city were out in crowds at the Easter sunrise services; but I kept my bed after a long air-trip, and went to the second service at the Cathedral Church of St. Paul, on Figueroa street.

As I entered the modest building, modest in comparison with the Richfield building just two blocks away, with its skyscraper tower, like a stick of asparagus dipped in gold, and ornamented at the base with ecclesiastical niches filled with statues, presumably of saints and not company directors, my thoughts flew off to my own home church of Old St. Paul's in Edinburgh. As I took my place in the great congregation of fashionably dressed worshipers, I looked in vain for the more homely features and raiment of the prototypes of the pious folk of the Canongate.

I wonder where they worship here? Perhaps at the Church of the Open Door, or even in the Four-Square temple, where even at this moment Aimée Semple Macpherson is holding forth. A printed service sheet is pressed into my hand, and I read it as an organ about a mile away starts the strains of the scheduled prelude, *Easter Morning on Mount Rubidoux*, in which we hear a mélange of bells wafted from neighboring valleys, and Easter hymns with the usual well-mannered modulations.

The processional hymn, "Welcome happy morning," was sung by a large choir, and one was surprised to find, borne not very far behind the crucifer, an American flag, bringing the citizens' hopes for their country in symbol to lay before the altar on Easter Sunday. And why not? A second shock came when I realized that the server was carrying a small microphone about from side to side, so that the celebrant priest's voice was everywhere clearly audible.

CHOIRS AND PLACES

THE anthems (one by our own Sir Edward Bairstow, of York Minster, and the other the familiar "Let all mortal flesh keep silence") were beautifully rendered. The sermon was well delivered, sincere, and personal, and the whole atmosphere of the worshipers friendly and devout. When the great streams of communicants approached the altar rails, I was surprised—for the third time—in that I received Communion in one kind only, and I thought of the early battles of the Reformation.

A fortnight ago I went to my first service in America, at the Church of St. John the Divine. As I drove up through Central Park early in the morning, scaring grey squirrels, pheasants, and other wild life in the deserted parkland, my taxi man told me that for 10 years (ever since he remembers it,

WRITING from Los Angeles on Easter Monday, one who describes himself merely as "a British Pilgrim" gives the readers of the London "Church Times" his impressions of religious worship in this country.

anyway) this great church has been in course of construction for 20 years, and Bishop Manning has been issuing appeals to complete it "in another two years." What struck me most about this great Gothic structure, as I took

my place, ushered in by a frock-coated, grey-gloved sidesman like a senator, was its tremendous height from the marble floor to the arched roof, where a mysterious violet light shone in from high clerestory windows. The baldachino was also of an unusual design, high and shaped like the kind of royal pavilion tent one sees in an old-fashioned production of one of Shakespeare's historical plays. The new nave has recently been opened, and all round the building there is a strange blend of Gothic and Byzantine chapels, the latter being the earlier style of the cathedral. The choir sang most beautifully the choral of St. Bernard of Clairvaux, "O Sacred Head now wounded," although not with the Bach harmonization used in the Christmas Oratorio.

At 11 o'clock on the same day I went from breakfast at the Union seminary with Dean Van Dusen to the Riverside church, an interdenominational church, originally a Baptist foundation of the Rockefeller family, where Harry Emerson Fosdick was the preacher, and where a special Eastertide offering was to be taken "on behalf of the stricken people of China and the Christian refugees of Europe." Here also I was handed a four-page brochure of a service sheet, with words of the anthems and a full printed order of the service. The standard of hymn and anthem was far lower here; the high-water mark was Stainer—but it was water. The general congregational musical atmosphere was what one might describe as sol-fa and Rolls-Royce.

MOST MEMORABLE SERMON

M. FOSDICK'S opening prayer was one of the most beautiful of its kind I have ever heard for sincere and beautiful wording—in the same tradition with Kelman and Alexander Whyte of Edinburgh, Orchard of London, and Jowett of New York. His sermon on "What does the divinity of Jesus mean to us?" was quite the most memorable sermon I have ever listened to, profound, sane, and passionately human, enriched by apt illustration and embellished with telling literary quotations, coming in over and over again with compelling force to heighten his points. It is little wonder this man is rated the finest preacher and the greatest religious influence in America; one could hardly listen to him for half an hour without agreeing with the judgment.

On Palm Sunday I was journeying in a car from Chicago to Lafayette, Ind., at church time, and the radio set in the automobile brought to me a service in the Rockefeller memorial chapel, with Charles Raven, the new master of Christ's. I was quite glad not to be there. First of all, because the American press had taken up the Regius professor's pacifist speeches in the States, and turned them into pro-Chamberlain propaganda from England. This would be sure to mean a tremendous turn out in chapel and a feeling of jumbled thinking in the air. And anyhow, the architecture of the place is of a religious Gothic

character that would probably make Clutton Brock turn over in his grave.

The Sunday before, Canon Raven had spoken at night in John Haynes Holmes' community church forum on the situation for peace in Europe. I envied him the chance, it is far the finest audience I have ever spoken to. I took part in a meeting there 15 years ago, and the descendant of Oliver Wendell Holmes has marched a bit to the Left since then.

When our plane stopped at dawn at Tucson, Ariz., early yesterday morning, just before we left the desert for the fertile valleys of California, I read in the local paper of the preparations in progress there for Easter services. Here are the

headings: "Church Mourns Christ's Death: Bells Will Peal Today to Signal Date of Resurrection," "Sunrise to Be Service Hour." These, with paragraphs describing plans under denominational headings, such as "Unity Divine Youth Center," "Palo Verde Mission," "Grace Lutheran," "Southern Baptist," and "Salvation Army," were grouped round a terrible photograph of those "Soul's Awakening" female choristers in full song labeled "Alleluia! Christ Is Risen!" in large capitals. Tucked away on another page, I found a striking picture of the coyote and deer dances, highlights in the passion play of the Yaqui Indians now being enacted in the desert village north of Tucson.

Priest, Prophet, and Pastor

By the Rev. Calvert E. Buck

Rector, Church of the Atonement, Chicago

WE ARE LIVING in an age in which the Church is, to use the terminology of the street, distinctly on the spot. She, and therefore her ministry, has lost both prestige and influence. Nay, more, she has been accused of downright failure. Now, knowing the cause and etiology of much of this criticism, we would not be too greatly concerned if we were sure that we were really doing our rightful and legitimate job. But when we survey the situation, particularly in our own communion, and find the clergy of the Church spending their time and vitiating their power in multifarious interests and enterprises, to the neglect of the single purpose for which they were ordained, then it is high time that we should pause and face the issue. For no matter how good all these various causes may be, no matter how logically some of them are the fruits of the gospel of Jesus Christ, they must never be allowed so to engage the attention of the minister that they interfere with the greatest obligation imposed upon him; to lead the souls of men to the heart of Jesus; to feed the souls of men with the grace and strength of Jesus; and to care for those same souls with all the shepherding power of the love of Jesus.

What is a priest in this Protestant Episcopal Church?

Well, first of all, unless we are terribly fond of playing fast and loose with truth, history, and language, he is a priest—a priest of the Church of God: a Catholic priest. As a priest he is the commissioned ambassador of Jesus Christ—not a self-appointed representative, but one who has been chosen and set apart, and upon whom has been bestowed the authority given and handed down by our Lord through His Church. He is a steward of the mysteries of God, a dispenser of His holy sacraments. As a priest he is not simply a good man, with certain qualities of presence and voice, selected by a group of people to lead them in worship. He, no matter how weak and unworthy he may be, is by the grace of God the human instrument through whom Jesus chooses to give Himself to His people. His major duty beyond all else is to see to it that the human souls committed to his care and charge shall never lack the sacraments of holy Church. Two of these are the Holy Communion and Penance. When we realize how our Lord's own service, in which His blessed sacrifice is repleaded before the throne of heaven, and through which He feeds our souls with His precious Body and Blood—when we realize how this great sacrament has been relegated to second place in favor of a revamped monastic office, and in some places has almost been discarded altogether, we do not wonder that so many of our

people show a loss of religious vitality, or express surprise at the indifference of youth. The priest must see that his flock are spiritually fed. It is not the duty of his office to give them what they want, or think they want; it is his sacred obligation to give them what Jesus Christ says in no uncertain terms that they must have.

And, I am bound to believe, if the testimony of experience is at all trustworthy, that the proper use of the confessional is of value untold in the development of a stable, well-regulated Christian life. Here again the priest is duty and honor bound to make this sacrament known and available to his people. It is a sacrament not to be confined only to those in moral extremity. It is an integral and vital part of the plan of life of holy Church making available the life-giving grace of God. Thus the priest of the Church holds an office the character of which depends not upon himself, or his own individual ideas, but upon the infinite wisdom of our Lord, who, Himself the great High Priest, has deigned to dispense His grace through human instrumentalities.

Second, the priest of the Church is a prophet—not a fortune teller or clairvoyant, but the declarer of the word of God. If the office of priesthood in the Church has been sorely neglected, the office of prophecy has been just as greatly abused. So marked has this abuse been that in some quarters the prophetic ministry has almost been omitted from the religious picture. This cannot be. For even though, as St. Paul styles it, preaching may be foolishness, Almighty God has chosen to use the spoken word as an instrument of His power. But, we must remember that the office of the prophet is to preach the gospel of the good tidings of Jesus Christ—to declare the word of God and His Church. Oh, I know that very frequently congregations do not like to hear the truth; they do not wish to be reminded of their sins and shortcomings; they do not care to have the picture of life and death painted for them in the vivid colors of reality; they do not want to be reminded of the law of God, or of the unpleasant consequences of disobedience and unrighteousness; they have no desire of being reminded that discipleship to Jesus Christ calls for effort, labor, suffering, and sacrifice. But if the prophet of God panders to their likes and desires, and fails to preach the word in all of its fulness and power; if he dilutes his message with the soothing syrup of sloppy sentimentality, or offers a substitute of his own opinions on current events and scandals, he is not only recreant to his trust, but is guilty of the prostitution of a holy art.

Again, the true prophet not only preaches, but teaches. It

RUMORS OF WAR

NO SOLDIER can sleep snugly under grass
With thunder rolling, threatening overhead;
He will toss fitfully upon his bed
Sensing the armies bivouacked in mass
Beside his chilly couch. The winds that pass
Across the tragic valley of the dead
Will sting and scourge and trample with hot tread,
Carrying vengeance with their poison gas.

What reason can be given him, who lies
Thus cold and still, for breath that he has lost;
For earth less beautiful? What justifies
This hideous and unpardonable cost
In martyred bodies? So his fleshless hand
Muffles the ears that cannot understand.

MARGUERITE JANVRIN ADAMS.

is not enough that he should expound the law of God, or unfold the infinite riches of Jesus; it is not sufficient that he should urge and exhort and plead that his flock follow the Master, he must teach them what is to be done and how in our Lord's own way it is to be accomplished. The appalling ignorance of the average Churchman with regard to our Lord's Body the Church, her sacramental gifts, and disciplinary regulations, is both patent and woeful proof that in our communion we have failed to recognize the impelling need of a teaching ministry.

The priest is a prophet of God, not of himself. It is not his message he is to deliver, but the message of Jesus Christ. He is not the preacher of a gospel of compromise, or a gospel of his own invention, designed to tickle modern palates, or fit the tastes and desires of the present-day world. He is the preacher of the eternal gospel of his God and Master. He must be prepared, against all consequences, to stand in his pulpit and declare with boldness, fervor, and zeal, "Thus saith the Lord."

AND lastly, the priest is a pastor. This is one of the most beautiful words in our language, and the office it describes is as wonderful and glorious as the name implies. He is the father of his people, the shepherd of their souls. He is interested in and cares for the spiritual, moral, and physical well-being of his people. No human soul is too lowly, none too dirtied and besmirched with sin, none too eaten by disease, but that the heart of the true pastor is touched and his active interest aroused. The pastor is in and about the homes of his people. They learn to love and to trust him, for he not only brings the sympathy and kindness of his own human heart, but he comes as the messenger and agent of the Master whom he loves and serves. He is the first one sent for in sickness, loss, or distress; he is the first one thought of to share prosperity and happiness. For the needs of his people are his needs; their woes, his woes, their joys, his joys. His very presence in their everyday lives is an inspiration and a benediction, not because of what he is himself, but because of Him whom he represents and in whose service he is unfailingly engaged.

But further, even than this, the pastor is the guide and counselor of his people. They come to him in difficulty and uncertainty. In periods of mental anguish, stress, and strain; in times of perplexity and unrest, for young and old he is the guide and stay. In this realm no matter is too trivial, no trouble too great, to be poured out to his listening ear, that he may give a word of solace, advice, sympathy, and help. And I must say here, though it grieves and hurts to admit it, that in hardly any phase of our Church's life have we generally failed so mis-

erably as in the true, full exercise of the pastoral office. We must arouse ourselves to its opportunities and its needs. It means unremitting labor; it means individual sacrifice; it means standing personal rebuff and affront; it means the patient wearing down of prejudice and misunderstanding. But through the power of God, through the unfailing flow of the love of Jesus, it can and must be done.

This is but a feeble picture of the office to which the priest is called. Its magnificence must force all who hold it with a sense of unworthiness. Its very greatness is the genesis of humility in the heart of those who hold it, for the realization is thrust upon us that none can fill it but imperfectly. It is an office from which the hardest would flee, but for the glorious knowledge that if we will but give our Master but the slightest leeway in our lives He will use us for His work, and bring to us a sufficient measure of success in His earthly vineyard.

Pray With the Church

(Continued from page 550)

is this merely a hope for the future; "this day is this scripture fulfilled in your ears."

In the *Lesson for the Epistle*, from Acts 13, we see the gospel being proclaimed and the ministry of reconciliation being accomplished, in the face of the opposition of some who would restrict it to one nation only. But the Divine purpose of salvation for man cannot be thus limited, for He has said "I have set thee for a light to the Gentiles," and the Word must be proclaimed to all nations.

In today's *Collect* we ask God that many may offer themselves for the Christian ministry. To "offer themselves" means to give and dedicate their whole lives, "applying themselves," as the Ordinal says, "wholly to this one thing, and drawing all their cares and studies this way"—to the end that (as the Church prays for each new bishop, at his consecration) they may "ever be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee."

Sixty Years Ago—

From THE LIVING CHURCH of May 22, 1879

AT A missionary conference held in Cleveland under the auspices of the Board of Missions, a delegate stated that the Church was neglecting one of its most important interests by neglecting the Negro, and urged that the Church awaken to its responsibility before the Roman Catholic Church converted all the Negroes. "The question is," he said, "shall the Negroes be left in the hands of the devil or the Romanists?"

An editorial paragraph observes: "An uneasy head is that which wears the crown of Russia. . . . We are almost certain to hear of fearful social upheavals there. The earthquake may shake all Europe. Absolutism will fall, but will Communism improve matters?"

It is noted that a Church paper recently gave a list of 87 ministers of different denominations including nine Roman priests, who have recently come into the Episcopal Church.

The Bishops of Minnesota, Kansas, Nebraska, Missouri, Iowa, and Niobrara have agreed to meet each other for mutual conference and deliberation once a year, and THE LIVING CHURCH sees in this move the beginning of a provincial system.

Insincere Works

INSINCERE works in the field of art have their own way of proving that the letter killeth, and the spirit giveth life.

—Charles J. Connick.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Protestant View of the Church Struggle in Germany

CROSS AND SWASTIKA: THE ORDEAL OF THE GERMAN CHURCH. By Arthur Frey. With an introduction by Karl Barth. Translated by J. Strathearn McNab. Macmillan. Pp. 224. \$2.50.

DR. FREY is an outstanding layman writing from the standpoint of the new orthodox Protestantism. He is a Swiss and therefore somewhat critical of the modern German outlook on life; he does not absolve Germany of all guilt in the World war and he can venture to criticize Luther on occasion. But he represents on the whole the Barthian point of view in theology; approvingly he cites Barth's condemnation of those who "see God somewhere else than in His Word and His Word somewhere else than in Jesus Christ and Jesus Christ somewhere else than in the Holy Scriptures of the Old and New Testaments, and in so doing really belong to those who do not seek God at all."

This point of view exhibits, it is true, a noble supernaturalism which refuses to deify nature and the State, but also a strangely perverse unnaturalism. If there is no revelation in nature of the God behind nature and history, the revelation of Supernature in Christ would have been without any point of contact in humanity. The new Protestantism forgets that our Lord spoke in parables drawn from organic and human processes, and took common bread and wine and made them vehicles of His Real Presence. To get a complete view of the Church struggle in Germany, part of which is admirably revealed in this volume, the reader ought to read something from the Catholic point of view, such as Karl Adam's *Jesus Christ and the Spirit of the Age*.

The translation is well done. On two small points the present reviewer would take issue. "Germanic German Faith" is an unhappy rendering. Since "deutsch" must be rendered "German," then clearly "germanisch" should be "Teutonic." Secondly, though there is point in translating the title of Hauer's best-known volume, *Deutsche Gottschau*, as *The German Vision of God*, the translation misses the strong philosophic as distinct from mystical element in Hauer, which might be better suggested by *A German View of God*.

T. S. K. SCOTT-CRAIG.

Both Sides of a Highly Controversial Subject

THE STATE SALES TAX. Compiled and edited by Egbert R. Nichols, Marian M. Nichols, and Egbert R. Nichols, Jr. H. W. Wilson. \$1.25.

THOSE who are interested in taxes—and who is not these days?—will find this compact little volume most instructive. It gives both sides of this highly controversial subject. Adopted in most instances, where it has been adopted, as a temporary or emergency measure the question has now arisen as to its continuance as a permanent source of revenue. In fact, it has become such in many places.

Neil H. Jacoby, who has written a book on the subject, has this to say: "These taxes neither tax ability to pay, for even the destitute recipients of relief must pay more; nor do they measure benefits to consumers. . . . Their regressive operation directly tends to magnify instead of to lessen inequalities in personal income. . . . They have a repressive effect on business. Finally, from the point of efficiency, there is no clear case that they are superior to personal income taxes if one takes into account costs imposed upon retailers and consumers." But is a personal income tax, even though recommended by the national tax association, any more efficient, productive, or popular?

CLINTON ROGERS WOODRUFF.

Accurate "Statistics" of Synoptic Relationships

A DIAGRAM OF SYNOPTIC RELATIONSHIPS. By Allan Barr. Scribners. \$1.25.

THE covers of this work contain between them a folded table mounted on cloth, which on being opened up is of considerable size—27x40 inches. On it are printed in colors a column representing St. Matthew, one representing St. Mark, and one representing St. Luke; these columns are interconnected by colored lines. There

is also a fourth column (likewise printed in colors) headed "St. Matthew in relation to St. Luke," which is connected with the "St. Luke" column by more colored lines. The purpose is to show at a glance—or as nearly at a glance as may be possible—the exact relations of the gospels as a whole and in their various parts; and this purpose is fulfilled to a remarkable degree.

Any good harmony gives the parallels to any given passage, but no harmony can give more than that: no harmony, for instance, can give the immediate context of a given passage in all the gospels. Experienced students overcome much of the difficulty by trained memories; but how many students are there who can tell offhand how many times and in what contexts we have the saying, "To him that hath shall be given"? And this information Professor Barr's table gives immediately. Professor Barr propounds no theory of synoptic relationships. His table is so purely objective that it may be called merely "statistical." But in all scientific work—synoptic criticism fully included—accurate statistics are the foundation of all scientific method.

BURTON SCOTT EASTON.

Susan Goodyear's New Novel

SUCH HARMONY. By Susan Goodyear. Scribner. \$2.50.

ALTHOUGH narrowly centered around the old Priory Church of Bredestowe, this latest novel of Mrs. Goodyear's has a wider appeal than the preceding *College Square* and *Cathedral Close*. Rachel Hemsley, a beautiful woman of 40, comes to Bredestowe and settles near the historic church; for her sister Catherine is the wife of its rector, Andrew Field. To Bredestowe, too, comes Richard Elsham, a noted London architect, to repair the ravages of the death-watch beetle among the church's roof-beams and lovely carvings. During the work of restoration he falls in love with Rachel and finally wins her.

This simple story is charmingly told. Its strength lies in the characterization. Rachel, always doing things that made life easier and pleasanter for somebody; thinking persons of value only so far as they penetrate well and deeply into others, into life. Catherine, Rachel's exact foil—one an instrument whose strings hang slack, the other responding to the lightest touch—Catherine is cold, lazy, selfish enough to let her sister bear the blame of an episode in her own past. Richard, solid, well balanced, but like a dark building, waiting to be lighted up by the right kind of love. Andrew, a mystic, seeming always to have his hand on the latch of a door half open into another world, to have had some beautiful experience that he might be able to hand on; everyone who knew him was marked by him. The interplay of these characters, with one another and with the other people in the story—all sharply drawn—gives the real action of the book, which justifies the remark of Andrew's daughter, "People come before ideas."

M. P. E.

Youth and American Liberal Protestantism

YOUTH LOOKS AT RELIGION. By Arthur C. Wickenden. Harpers. \$1.50.

THE professor of religion at Miami university, building upon years of experience in discussing such matters with college students, gives us here his considered opinions on fundamentals of Christian faith and practice. The book might be termed American liberal Protestantism somewhat strengthened by a reading of Horton and other more conservative writers. We wish that it might have been strengthened by a reading of Niebuhr, and perhaps some more traditional theologians like Temple. Typical of the book is that amazingly trite (and untrue) suggestion that moral union with God is the heart of Christ's divinity.

To put it briefly, we do not think that college youth is likely to be converted by this brand of Christianity. Neither will it be won by ultra-traditionalism and conservatism. What will interest youth is a vigorous statement of a long tradition, representing the insight and experience of the ages in response to facts and truths, but preached in our modern idiom with both liberality and challenge.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Bishop Paddock Dies in Brooklyn Hospital

Famous for Having Exposed Vice Conditions in New York's East Side; Brought About Reform

BROOKLYN, N. Y.—The Rt. Rev. Dr. Robert Lewis Paddock, retired Bishop, died May 17th at St. John's hospital, Brooklyn. Bishop Paddock was the son of the late John Adams and Frances Chester Fanning Paddock. He was born December 24, 1869, in Brooklyn. His father at the time was rector of St. Peter's church on State street, and later became missionary Bishop of Washington Territory.

His mother was founder of the Sheltering Arms nursery in Brooklyn and of the Long Island branch of the Woman's Auxiliary. The Fannie C. Paddock hospital of Tacoma, Wash., was built in her memory. His uncle, the late Benjamin Henry Paddock, was Bishop of Massachusetts.

In January, 1923, Bishop Paddock married Jean Aitken of New York and lived thereafter in New York and Williams-town, Mass. Mrs. Paddock died January 31, 1937. Bishop Paddock is survived by a sister, Mrs. Fanny P. Hinsdale, of Seattle, Wash.

On December 18, 1907, he was ordained missionary Bishop of Eastern Oregon, which then contained the largest area in the United States untapped by a railroad. In flannel shirt and dusty cowboy hat, the young Bishop traveled by stage and horseback over 64,000 square miles of this country's last frontier territory. He undertook an experiment in missionary methods. To further coöperation between churches in the shanty towns, he tried to work through, and bring closer together, existing

(Continued on page 567)

GFS Will Hold Triennial Convention in Providence

PROVIDENCE, R. I.—The Girls' Friendly society of the United States will hold its triennial convention here from June 23d to 30th. About 400 delegates from all over the country are expected to attend the sessions.

The theme of the convention will center around the topics: Girls and the Church; Democracy and Freedom; and Our Responsibilities as World Citizens. The leaders in this program will be Bishop Oldham of Albany and Dr. Eddy of Hobart college.

Bishop Bennett, Suffragan of Rhode Island, will give the daily meditations. Bishop and Mrs. Perry will hold a reception at the Bishop's house in Providence on June 24th.



BISHOP PADDOCK
(Blackstone Studio Photo.)

Conference in Memphis Is Led by Bishop Demby

MEMPHIS, TENN.—Bishop Demby, recently retired Colored Suffragan of the diocese of Arkansas and the province of the Southwest, directed a conference for clergymen and lay people April 25th to 27th at Emmanuel church here. Thirty persons attended the meetings.

On behalf of the diocese of Tennessee, the Rev. A. Myron Cochran of the mission Church of the Holy Trinity, Nashville, presented to Bishop and Mrs. Demby a resolution of appreciation and affection. It had been adopted by a unanimous vote at the diocesan convention last January. The resolution, signed by Bishop Maxon of Tennessee and his Coadjutor, Bishop Dandridge, was lettered by Frances Thompson, noted Negro artist.

Following the presentation of the resolution, the Rev. M. B. Cochran, rector of Emmanuel church, asked the Bishop and Mrs. Demby to take seats at the foot of the chancel steps and the people to arrange themselves across the front, the sides, and the back of the church. Standing thus, the congregation joined hands and sang, "Blest be the tie that binds," as four little children came up the center aisle bearing a silver chain, which they placed about the shoulders of the Bishop and his wife.

Begin Studying for Priesthood

MANILA, P. I.—Two missionaries engaged in educational work at Sagada and Baguio, Philippine Islands—Hall Siddall and Ezra S. Diman—have decided to study for the priesthood and have begun their work as postulants under the direction of Bishop Mosher.

Missionary Work Is Stressed in New York

Bishop Manning Addresses 156th Annual Convention; Speaks of Diocesan Giving

NEW YORK—The 156th convention of the diocese of New York, which met May 9th and 10th in Synod hall here, stressed the missionary enterprise of the Church, both diocesan and general. Bishop Manning sounded this note first in his convention address, arousing prolonged applause. The Bishop said in part:

"There are, I believe, few people left today who imagine that the building of the cathedral conflicts with or lessens our missionary interest or our missionary contributions. That would be a strange idea indeed, and the records of our missionary giving in this diocese show that there is no foundation for it. During the years in which I have been Bishop, from 1921 to 1938, and nine of these have been years of severe financial depression, our records show that this diocese of New York has raised for missionary work, general and diocesan, specifically under its quota for the program of the Church, the sum of \$8,221,831, and that of this sum more than half—\$4,695,107—has been sent to the National Council for the work of the general Church; and this does not include the large amounts which, during this period, have been given by individuals and parishes as special gifts, nor the \$250,000 which was raised in this diocese in 1925 to 1926 to help pay off the accumulated debt of the general Church.

"The cathedral is indeed itself a mighty missionary agency. We are building it as an instrumentality for the help and strengthening of the whole Church and because it has in some respects an unequalled opportunity for spiritual ministry, for evangelism, and for missionary influence. And along with all our churches the cathedral now has a special opportunity for such service during this time of the World's fair.

"It is vitally important for all of us, and especially for the clergy who must lead in this matter, to visualize and realize the great

Dean Turns Down Election as Diocesan of Louisiana

NEW ORLEANS, LA.—The Very Rev. Dr. Noble C. Powell, dean of Washington cathedral, it was announced at a meeting of the standing committee of the diocese of Louisiana, held May 12th, has declined his recent election as Bishop of Louisiana. Dean Powell, who is also warden of the College of Preachers, gave as his reason the fact that he does not consider his work at the College of Preachers has yet been completed.

The standing committee, feeling that the question of time has been a very important factor in Dean Powell's reaching a decision, planned to ask him to reconsider his action, it was reported.

volume of distinctly missionary work which we are carrying on in this diocese and for the maintenance of which we are responsible. In addition to the army of lay workers in our many institutions and agencies, we have among our clergy at work in this diocese more than 70 active missionaries.

"The diocese of New York is a great missionary diocese. And for the support of our missionary work, as well as for our contributions for the work of the general Church, we depend upon the faithful payment of their quotas of all our parishes and congregations.

EVERY MEMBER CANVASS

"And let me say to you once again that all experience shows that the best way of doing our part, and of really giving our people opportunity to do their part, is a well-planned and thoroughly carried out Every Member Canvass. I know all that can be said about the difficulties of this method. Those difficulties are real. But they can all be overcome if the canvass is undertaken with faith, with conviction, and with enthusiasm.

"And I urge strongly the use of the duplex envelope system, for its high educational effect as well as for its practical results. I ask the personal interest in this of every layman in this convention, and I ask the clergy to emphasize this obligation more vigorously in their preaching and to arouse our people to faith and enthusiasm in the Church's mission."

In order to strengthen the missionary work of the diocese, the committee appointed at the convention of 1938 to consider changes in canon XXI of the canons of the diocese brought in a report and submitted a resolution two and a half printed pages in length. These alterations substitute for the present six archdeaconries of the diocese six convocations, with six deans instead of six chairmen. Provision is made also for two archdeacons, to be appointed by the Bishop. The archdeacons may be suffragan bishops. The deans and councils of the convocations will assist the archdeacons, supervising under the authority of the Bishop and of the archdeacons, the work of the missionaries.

Bishop Manning earnestly assured the conference that the suggested changes in canon XXI would in no wise diminish either his authority or his exercise of it,

Expectation Receipts Are Greater Than Last Year

NEW YORK—During the first four months of this year the dioceses and districts have paid upon their expectations \$15,587 more than for the same period last year, in spite of the fact that total expectations for the year are \$52,131 less, it was announced recently by Dr. Lewis B. Franklin, treasurer of the National Council.

The percentage paid on the amounts due to May 1st has risen from 83% last year to 90% this year.

"This excellent record," Dr. Franklin wrote, "has been achieved in spite of the fact that during the last two months the Church has been engaged in an heroic effort to meet the missionary shortage of \$300,000, toward which cash and pledges amounting to over \$250,000 are now in hand.

"For this steadfast support of its missionary work the thanks of the Church are due to the individual givers and to parochial and diocesan treasurers."



TWO VIEWS OF ROGATION PROCESSION

nor would these changes affect in any way the close association of the missionaries with him. The purpose of the changes was to increase the responsibility of the whole diocese for the diocesan missions, particularly those parishes near the missions. The amendment was adopted by an overwhelming majority.

SPECIAL COMMITTEE ON FUNDS

Another report of importance was that of the special committee to consider the allocation of diocesan funds, appointed at the last convention. The report was read by its chairman, Edward K. Warren. The report carried a resolution providing for a survey and evaluation of the organizations supported by diocesan funds, to be carried out by experts. The object of the survey would be partly to secure a disinterested opinion of the work of each organization and partly to restore the confidence of the donors to diocesan funds. The cost of the survey and evaluation would come out of the budget of the several organizations, on a pro rata basis. The resolution was adopted.

Bishop Manning announced the retirement as heads of the New York training school for deaconesses of Deaconess Romola Dahlgren and Deaconess Jane Bliss Gillespie, after 20 years of "devoted, unselfish, and distinguished service." Deaconess Eleanor Smith has been appointed to the charge of the school.

Referring to the two retiring deaconesses, Bishop Manning said:

"It would be impossible to speak adequately of their influence and work, not only in the training school but in the whole deaconess movement and in the spiritual life of the Church. Their time of comparative quiet and rest has been fully earned, but they will still give invaluable service to the deaconess movement and to the Church. We shall miss them greatly from their place in St. Faith's house and from the daily life and work of the cathedral."

Certificates were given to vestrymen and members of boards of various diocesan organizations who had served continuously for 20 years or longer. Among these was the President of the United States; Mr.

Rogation Sunday Marked in Traditional Way as Group From New York Visits Farm

NEW YORK—A company of 50 members of St. Luke's chapel, Trinity parish, went by bus to the farm of the vicar, the Rev. Edward H. Schlueter, at West Cornwall, Conn., on the Housatonic river on May 15th to observe Rogation day in the traditional way. The bus left New York at 7 A.M. and reached the farm at 11 A.M.

The bell of the farm chapel was rung as they were leaving the bus at the farm doors. The curate of St. Luke's, the Rev. Paul C. Weed, was the celebrant at the service of the Holy Eucharist.

Following the service, the congregation went in procession, led by the vicar and Fr. Weed, singing the litany. Pauses were made at the vegetable garden, the pastures, the barn, the poultry yard, the orchard, and the river, and the ancient blessings of the Church pronounced.

After a picnic luncheon and games, the party returned to the city. This is the second time this Rogationtide festival has been held in this manner.

Roosevelt has served for 31 years on the board of the Seamen's Church institute. The Rev. Harold H. Kelley, superintendent of the institute, received Mr. Roosevelt's certificate and forwarded it to him.

Elections were as follows: standing committee, clerical—the Rev. Dr. Randolph Ray; lay—R. K. Kane. Deputies to the provincial synod, clerical—the Rev. Messrs. W. P. Doty and F. W. Golden-Hawes; lay—T. T. P. Luquer and H. D. Savage. Provisional deputies to the provincial synod, clerical—the Rev. Messrs. F. S. Danzoll and Elliott Darlington; lay—T. J. Powers, Jr., and Colonel Arnold. Trustees of the Cathedral of St. John the Divine, clerical—the Rev. John Gass; lay—Franklin D. Roosevelt and Aymar Johnson. Board of managers, diocesan missionary and Church extension society, clerical—the Rev. Jerome Dunbar, the Rev. Dr. T. McCandless, and the Rev. W. Perkins; lay, G. H. Corey, F. H. Meeder, and F. B. Van Kleeck, Jr. Board of religious education, class of 1942, clerical—the Rev. Messrs. A. R. Chalmers and N. M. Feringa; class of 1940, the Rev. S. H. Bishop; lay—class of 1942, Harrison Deyo and Mrs. L. E. W. Mitchell. Social service commission, clerical—the Rev. Dr. Randolph Ray; lay, F. A. Burlingame and Mrs. J. Ralph Jacoby.

Election Is Accepted by Dean H. Daniels

Unanimous Choice of Coadjutor Is
Made by Largest Convention in
History of Montana

HELENA, MONT.—The Very Rev. Henry H. Daniels, dean of St. Peter's pro-cathedral here, who on May 8th was elected Bishop Coadjutor of Montana, the vote being unanimous on the fourth ballot, has announced his acceptance, subject to the approval of the bishops and the standing committees.

For the past 10 years he has been secretary of the diocese of Montana, and for six years a member of the standing committee of Montana. Under his leadership, the present pro-cathedral in Helena was built in 1931.

The convention was the largest in the history of the diocese, as was the annual meeting of the Woman's Auxiliary. For the first time in a number of years, Bishop Fox reported the Sunday school enrolment showing an increase. Baptisms were 59 more than the previous year and confirmations 54 more.

At the last convention of the diocese a committee was appointed to bring in to this convention the names of clergy who might be considered for the office of Bishop Coadjutor, and this year the convention very soon got down to the business of making a choice.

The following names were presented: the Rev. Messrs. Theodore N. Barth, Victor Kennan, Lawrence Rose, and Thomas Ashworth, and the Very Rev. Henry H. Daniels. The Rev. Thomas W. Bennett was nominated from the floor but he declined the nomination. When the convention assembled May 8th preliminary business was disposed of and the clergy withdrew to ballot. The number of clergy present, exclusive of the Bishop, was 20.

RESULTS OF VOTING

Results of ballots by the clergy and laity:

First nomination by clergy:

| | |
|----------------------------|----------|
| Very Rev. Henry H. Daniels | 12 votes |
| Rev. Thomas Ashworth | 5 votes |
| Rev. Victor Kennan | 2 votes |
| Rev. Lawrence Rose | 1 vote |

Laity: For concurrence, 33 votes; against, 47 votes.

Second nomination by clergy:

| | |
|----------|----------|
| Daniels | 12 votes |
| Ashworth | 2 votes |
| Kennan | 4 votes |
| Barth | 1 vote |
| Rose | 1 vote |

Laity: For concurrence, 37 votes; against, 43 votes.

Dean Daniels then withdrew his name and the clergy proceeded to ballot again, with the following result:

| | |
|----------|----------|
| Barth | 11 votes |
| Ashworth | 6 votes |
| Kennan | 3 votes |

Laity: For concurrence, 29 votes; against, 51 votes.

A motion was then made, seconded, and



DEAN DANIELS

The Very Rev. Henry H. Daniels, shown above, has accepted his election as Bishop Coadjutor of Montana. (De Wait Photo.)

carried that the original six nominees be referred again to the clergy for their consideration. This was done with the following result:

| | |
|----------|----------|
| Daniels | 11 votes |
| Kennan | 4 votes |
| Ashworth | 2 votes |
| Barth | 2 votes |
| Rose | 1 vote |

It was moved, seconded, and carried that the nomination now be made unanimous. This was received by the laity, who then concurred in the election of Dean Daniels by unanimous vote. The ringing of the church bell and the singing of the Doxology was a signal to the waiting clergy that their nomination had been accepted.

The convention then reassembled and Bishop Fox duly declared that Dean Daniels had been elected Bishop Coadjutor.

WAS FORMERLY LAY READER

Dean Daniels is 54 years old. For several years previous to his ordination in 1919 he was a lay reader at St. James' church, Greenfield, Mass. He is the son of Thomas and Sophia Anderson Daniels, and was born in Hertfordshire, England. His first charge was as curate at Pittsfield, Mass., where he remained from 1918 to 1920.

He next went to Trinity church, Thermopolis, Wyo., and while there he was missionary to the oil field territory. For several years he was chaplain at the Wyoming state reform school for boys, and he also held the post of chairman of the social service department in Wyoming. One year, 1924-1925, he spent as missionary to city institutions in St. Louis, and then he returned to Thermopolis, where he remained until 1927, when he became dean of St. Peter's pro-cathedral in Helena.

For several years Dean Daniels was chairman of the state board of charities and reform, and he has given a good deal of his time to the young people's conferences and summer schools in the diocese.

Concord Conference to Open on June 26th

Young Churchmen Will Be Trained
to Lead and to Coöperate With
Leaders of Church Youth

BOSTON—Training young Churchmen—awakening and deepening their religious insight and loyalty, training for leadership, and training for intelligent coöperation with such leaders—this is the aim of the Church conference of the province of New England, generally known as the Concord conference, since it is held at St. Paul's school, Concord, N. H. It will open on June 26th and close on July 5th.

It will cover subjects making the most appeal to young people, as determined through the student's council which meets during each season and also between conference sessions.

Concord, definitely a young people's conference, especially for those of college age, although a limited number of older persons are welcome, presents a synthesis of religion and life; early communion and daily assemblies in the chapel; mornings of instruction; recreation on tennis courts, golf links, and the lake; sunset services; evening forums; good night groups with the individual group leaders in charge.

Particular emphasis on the Church is being placed this year through courses on the Creeds, Prayer Book, Church Symbolism, Altar Guilds, Missions, Social Problems.

The leaders of the courses are those working with youth; the Rev. Richard S. M. Emrich of the Episcopal theological school; the Rev. Harold B. Sedgwick, rector of All Saints' church, Brookline; the Rev. Meredith B. Wood, master in St. Paul's school; the Rev. Russell S. Hubbard, St. Martin's, Providence, R. I.; Miss Mary Chester Bushan and Miss Eva D. Corey, diocesan officers of Massachusetts; and the Rev. Arthur C. Lichtenberger, rector of St. Paul's church, Brookline.

Church school teachers are offered courses by Miss Lillian Boyd and Miss Margaret C. Bigelow of Massachusetts. Presenting the Bible and the life of Christ will be the task of Rev. Charles W. F. Smith of Exeter, N. H., and Miss Erna B. Blaydow of Boston. Church music will be taught by the conference organist and choirmaster, Lawrence Apgar, director of St. Dunstan's school, Providence, R. I.

Personal Religion usually draws the largest class attendance. It will be taught this year by the Rev. Richard R. Beasley of St. Michael's, Milton, and the Rev. Loward M. Lowell of the Church of the Good Shepherd, East Dedham.

\$9,000 to Albany Church

ALBANY, N. Y.—St. Andrew's church, the Rev. C. W. Findlay, rector, has received a gift of \$9,000 toward a permanent endowment fund. In addition, an endowment has been provided for altar flowers.

Spring Conventions Held in Many Dioceses

ARKANSAS

Convention Agrees to Purchase of Episcopal Residence

LITTLE ROCK, ARK.—When the convention of the diocese of Arkansas met at Christ church here in April, Bishop Mitchell of Arkansas asked its consent to the purchasing of an episcopal residence from the corpus of the permanent episcopate fund. The request was granted, with the setting of a \$25,000 maximum purchase price.

The convention program was woven into that of the centennial celebration of Christ church parish, the first parish established in the diocese. The convention met in the gymnasium of the parish house, which, since the burning of the church last fall, is being used for worship. The Rev. Dr. James P. DeWolfe, Houston, Tex., was the preacher. Both the Rev. Dr. Charles W. Sheerin and Bishop Roots, retired, addressed the convention.

Diocesan elections resulted in the naming of E. B. Garrett and Theodore C. Treadway to replace F. N. Burke, Jr., and J. E. Coates on the standing committee.

BETHLEHEM

Insurance of Lay Employees Considered

KINGSTON, PA.—When the 68th annual convention of the diocese of Bethlehem met May 9th and 10th in Grace church here, it turned down a resolution presented by the pension fund committee of the diocese. The resolution urged all churches to insure their lay employees through private insurance companies or the Church Life Insurance Corporation. The resolution was defeated on the ground that the Church ought not to turn down the possibility of its lay employees' being insured under the social security act without further consideration.

That the clergy of the diocese make a special effort within the next 12 months to acquaint the membership of their churches with the proposed union with the Presbyterians was urged by resolution. The clergy were urged, further, to promote the study of the unity proposals.

In his annual address, Bishop Sterrett of Bethlehem criticized the exporting of war materials "to nations that intend to use them in wanton aggression or the slaughter of innocent civilians."

"The time has come," he said, "for American Christianity to express in no uncertain language its disapproval of the sending of war materials to nations that intend to use them" in this way.

All officers were reelected. Delegates elected to the provincial synod which meets in Wilkes-Barre in October are: the Rev. Messrs. Ralph A. Weatherly, Thomas B. Smythe, Glenn B. Walter, and W. Frank Allen; and Messrs. S. V. Wood, R. Parke Hutchinson, M. C. Schrader, and Alfred Darte. Alternates: the Rev. Messrs. Clarke Trumbore, J. L. Hatfields, F. O. Musser, and Robert F. Kline; and Messrs. George R. Taylor, H. D. Deemer, W. A. Thomas, and Thomas B. Williams.



NEW ROOD SCREEN, SOUTH FLORIDA CATHEDRAL

The stylized palm tree carving in St. Luke's cathedral, Orlando, Fla., has aroused much interest as a modern adaptation of ancient architectural technique. (Photo by Robinson, Orlando.)

CENTRAL NEW YORK

Convention Recesses So Delegates May View Exhibits

SYRACUSE, N. Y.—A two-hour recess to permit delegates to view exhibits and attend panel discussions was an unusual feature of the 71st convention of the diocese of Central New York, held at St. Paul's church, Syracuse, May 9th and 10th.

Under the auspices of the diocesan department of Christian social relations, a film release by the *March of Time*, called The Delinquent Child, was followed by a discussion on What the Church Can Do to Lessen Crime Among Children and Young People. The discussion was led by Curtis F. Alliaume, judge of the children's court of Oneida county; the Rev. T. W. B. Magnan, chaplain at the New York state training school for boys; and Dr. Rene Breguet, prison psychiatrist.

Rural Work was the subject of discus-

Bishop Budlong Asks for Aid of Suffragan Bishop

HARTFORD, CONN.—When the annual convention of the diocese of Connecticut, held May 16th, gathered in Christ church cathedral here, Bishop Budlong of Connecticut asked for the election of a Suffragan Bishop under the provisions of general canon 15 I. He gave as his reason for the request the present extent of diocesan work in Connecticut.

Connecticut has had one previous Suffragan, Bishop Acheson, who later became Coadjutor of Connecticut. There have been two other coadjutors in the diocese.

sion presented by the diocesan department of missions under the leadership of the Rev. Beecher M. Rutledge, who also prepared an exhibit of diocesan rural projects.

Under the chairmanship of Donald Tower of the state normal school at Oswego, the diocesan department of Christian education discussed A Program of Religious Education for the Whole Parish with Dr. William A. Eddy, president of Hobart college, as leader.

Following organization of the convention on May 9th, Bishop Coley extended the welcome of the convention to Bishop Fiske, former diocesan, on his first attendance at a diocesan gathering since his retirement and removal from the diocese in 1935.

The Rev. Floyd W. Tomkins, American secretary to the World Conference on Faith and Order and a secretary of the American sections of the Edinburgh and Oxford conferences, addressed the convention at the evening service, outlining the accomplishments of these conferences and the more recent conference at Madras.

Miss Margaret Jefferson, national field secretary of the Girls' Friendly society, spoke of the plan to restrict membership in the society to girls and younger women, and to encourage older women to join other parish organizations. Miss Deborah Vaill, new consultant in the diocesan department of Christian education, was presented to the convention.

Formal action was taken by the convention to permit the fiscal corporation of the diocese to invest portions of certain diocesan endowments in stocks and other forms of equity when the conditions under which such endowments are received do not restrict investment to so-called legal securities.

The standing committee was reelected.

MAINE

Convention Rejects Condemnation of War Propaganda

PORTLAND, ME.—Delegates to the 120th annual convention of the diocese of Maine, held on May 10th in the parish hall of the Cathedral Church of St. Luke here, rejected a resolution which not only condemned war propaganda but would have the Church not support, "in peace or in war, any military rearmament or war program."

The convention adopted a resolution condemning the persecution of the Jews and referred to the department of Christian social relations of the diocesan council a resolution that a health certificate be required of applicants for a marriage license.

The Rev. Canon Ernest A. Pressey was felicitated upon his 40th year of continuous service at diocesan conventions. It was voted to accept an invitation to hold the next diocesan convention May 15, 1940, at Augusta, in commemoration of the 100th anniversary of the organization of St. Mark's parish there.

Bishop Brewster of Maine in his annual address spoke of this "time of stress and anxiety in the world. From many directions come warnings of impending disaster. For months, Europe has been apparently on the brink of a major war.

"And actual war," he said, "attended by extraordinary horrors due to instruments of destruction developed by modern science, has raged already in more than one land for years, bringing untold misery to millions of defenseless people.

"Further, as if this were not enough to make manifest the folly of dreams of mere secular progress, we hear leaders of nations, which once were centers of humane culture, reverting to childish, unscientific theories of racial superiority, boastfully asserting a political creed founded on the dominance of stark force. . . .

"Our well-tried Catholic faith, and the special needs of this present time, call us to courageous action and willing sacrifice for the kingdom of God. Remember the gospel word: 'The prince of this world is judged.' And remember St. Paul's injunction: 'Watch ye, stand fast in the faith, quit you like men, be strong!'"

The convention adopted a budget for 1940 of \$27,275, which is \$2,000 higher than in 1939. Total receipts of all parishes and missions last year were \$186,777.37, and disbursements \$173,492.95. The net gain in communicants for the year was 120. In the church schools 3,724 are enrolled.

The convention voted to have the field department of the diocesan council visit and aid those parishes and missions which are behind in their clerical salaries. The Rev. Dr. John W. Wood preached at the annual diocesan service in the cathedral. The Rev. Gordon Gillette of Oldtown urged the importance of Christian work in scholastic centers and reported on the Church work being done at four Maine colleges.

Deputies elected to the provincial synod at Hartford, Conn., October 24th and 25th are the Rev. Messrs. Tom G. Akeley, Percy G. Cotton, Herbert E. P. Pressey, and Andrew E. Scott; and Messrs. George C. Purington, Frederick E. Drake, George H. Beard, and Keryn ap Rice.

Pan-American Conference
Suggested by Dr. Clinchy

NEW YORK (RNS)—The convening of a round table conference of religious leaders in the Western hemisphere was urged here by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, following his return from a six-week field trip throughout the country.

Dr. Clinchy made the recommendation to the conference's three co-chairmen: Prof. Arthur H. Compton of the University of Chicago; Prof. Carlton J. H. Hayes of Columbia university, and Roger W. Straus.

In urging the convening of a Pan-American interfaith conference, Dr. Clinchy said Protestant, Catholic, and Jewish religious groups in South America, Mexico, the United States, and Canada "must mobilize their forces to defend themselves against common attack" and "jointly must supply the spiritual dynamic necessary to make religious democracy work on these two continents."

NEW HAMPSHIRE

St. Thomas' Church, Dover, Marks
100th Year as Convention Meets

DOVER, N. H.—St. Thomas' church here celebrated its 100th anniversary as a part of the annual convention of the diocese of New Hampshire, which met here on May 10th. Bishop Johnson, retired, preached the sermon of thanksgiving at the centennial celebration and also addressed the convention.

In an endeavor to further the interest of parishes in the Church's program, the field department was organized with the Rev. Charles W. T. Smith as chairman.

Election of the Rev. William Porter Niles as a deputy to General Convention made him the senior clerical member of the House of Deputies. The next will be his 12th consecutive General Convention.

Elected to the standing committee was John R. Spring. Delegates elected to the provincial synod include the Rev. Messrs. Robert H. Dunn, Arthur M. Dunstan, Bernard N. Lovgren, and Lawrence F. Piper; and Messrs. Eliot A. Carter, Harold K. Davison, Arthur B. Leacock, and Dr. Benjamin W. Baker. Deputies to the 1940 General Convention include the Rev. Messrs. William Porter Niles, Arthur M. Dunstan, Robert H. Dunn, and Bernard N. Lovgren; and Messrs. Eliot A. Carter, Harold K. Davison, John R. McLane, and Edgar F. Woodman.

Grace Lindley Misquoted

NEW YORK—Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was incorrectly quoted in *THE LIVING CHURCH* for May 10th as saying that the Woman's Auxiliary will observe its 50th anniversary on October 3d. That date will mark the 50th anniversary of the United Thank Offering. The Woman's Auxiliary was organized in October, 1871, and Miss Mary Emery took office on January 2, 1872.

NEW JERSEY

Need for Diocesan Endowments Is
Stressed by Bishop

TRENTON, N. J.—The need for diocesan endowments was stressed by Bishop Gardner of New Jersey in his episcopal address to the 173d convention of the diocese of New Jersey, held in the synod hall of Trinity cathedral here on May 9th and 10th. The Bishop praised the work of the convocations, organized last year, and asked for their continuance.

The Bishop also asked the continuance of group confirmations, as a means of permitting him to administer the work of the diocese single-handed and at the same time visit each parish each year for a Eucharist. He ended his address with a note of encouragement and optimism for the future through closer fellowship in the diocese.

After spirited debate, the method now in use in the diocese for paying the pension fund premiums of the clergy was continued. This method, which differs from that used elsewhere in the Church, provided for the inclusion of the premiums as an item of diocesan expense and is included in the diocesan assessment. The pension premiums for all the clergy of the diocese are paid by the diocesan treasurer, whether the parish pays its assessment or not.

The finance committee and trustees reported that the funds of the diocese are in better shape than at any time since the low of the last depression.

The committee for clarifying and co-ordinating the legal status of the diocese presented its report and was authorized to confer with representatives of the diocese of Newark in reference to proposed changes to the state civil law.

A fellowship dinner, at which Bishop Gardner introduced priests new in the diocese, was held before the opening session of the convention.

In the diocesan elections, the Rev. Robert Williams replaced the Rev. E. V. Stevenson, and Messrs. B. B. Locke, C. E. Stokes, Sr., and J. B. Tomlinson replaced Messrs. Charles R. Hoe, Joseph Walton, and Fred W. DeVoe on the standing committee. Deputies elected to the provincial synod are the Rev. Messrs. Samuel Steinmetz, J. M. Pettit, R. B. Gibbon, R. D. Smith, C. E. McCoy, and R. G. Williams; and Messrs. C. M. Duncan, W. S. F. Pierce, J. W. A. Smith, W. F. Stroud, J. Carey, and J. H. Scarborough.

NEWARK

Bishop Washburn Denounces Prejudice
Toward the Jews

NEWARK, N. J.—Anti-Semitism was denounced as contrary to Christian and scientific principles by Bishop Washburn of Newark in addressing the 65th diocesan convention, which opened here May 9th in Trinity cathedral.

"Failure to recognize the endless variety of human character under national, social, or racial labels is the fallacy in what is termed racial prejudice," Bishop Washburn declared. "Christians will judge every man on the basis of what he himself is and does, not on the basis of his identification with some larger group. We have ourselves to

blame for the clannishness of minority groups within our nation. It inevitably follows the ostracism which we apply to people of whom we disapprove. We shall ourselves live securely only when we let others live."

The convention admitted All Saints' mission, Glen Rock, into union as a parish, with the governing body. Bishop Washburn announced that 24 Rector street here was the address of the site settled on for the new diocesan house. The property is to be turned over to the diocese by the rector and vestry of Trinity church without fee.

Plans for a three-story building have been worked out by Mr. Ely, the architect, and approved by the Bishop, the finance and advisory board, and the dean and vestry of Trinity church. The new building will be financed by the proceeds from the sale of the former diocesan house.

50TH ANNIVERSARY

St. Katherine's home, Jersey City, was recommended to the diocese for benefactions on the occasion of its 50th anniversary. The Stevens family of Castle's Point had much to do with both its founding and maintenance during all these years. Fr. Mortimer, senior presbyter of the diocese, having 59 years of service to his credit, has been identified with this home from the beginning and is still the chaplain. Recently an anonymous donor gave 10 \$1,000 bonds for the beginning of its endowment fund.

Resolutions passed by the convention included:

Approval of the negotiations between the Presbyterian and Episcopal Churches and the setting up of a local committee to assist such understanding between the two Churches.

A recommendation that the convention oppose the proposed changes to the constitution of the state of New Jersey to permit parimutuel betting.

DEPLORE WAR TRAFFIC

A recommendation to the Senate and House of Representatives of the United States that steps be taken to get this country out of traffic in war material with Japan, a traffic which makes us a party to the bombing of defenseless cities and the maiming of helpless men, women, and children.

A commendation of the work of the Committee on German Refugees of the National Council and a recommendation for local implementation, where possible.

THE NEGRO AND THE CHURCH

Lester B. Granger, secretary of the social welfare council of New York, was introduced by Bishop Ludlow, Suffragan Bishop of Newark. He described vividly the difficulties of the Negro in the state of New Jersey with respect to housing, health, crime, and limited economic opportunities. He pointed out in each case what the Church should and could do about these things in each local community. As most of the difficulties are based on a racial prejudice, he challenged the Church to play its part in developing a realistic and fundamental remedy.

Delegates elected to the provincial synod include the Rev. Messrs. John E. Bailey and Percy T. Olton, and Messrs. Arthur P. Green and Harry F. Wilson. Alternates are the Rev. Messrs. Elwood C. Boggess and Fred Hamblin, and Messrs. J. Clifford Woodhull and Rudolph J. Mayer.

NORTH CAROLINA

Women Refused Place on Vestries by Diocesan Convention

RALEIGH, N. C.—The 123d annual convention of the diocese of North Carolina, which met at the Church of the Good Shepherd, Raleigh, on May 9th and 10th, defeated a proposed amendment to the canons, permitting women to serve on vestries. An amendment to the constitution providing for women to vote in all parochial elections, however, passed its first reading unanimously.

A motion calling for a commission on faith and order, with special instructions to study ways and means toward Church union, was adopted. The diocesan trustees brought in a comprehensive report on Church property, and were authorized by the convention to sell certain properties that had been unused for a long time.

A resolution looking toward the consolidation of several diocesan offices was considered, but as more time was needed for its study, action was held over until the next convention. The canon on filling vacant cures was amended to give the Bishop power to appoint four candidates, with the vestry electing from these names.

St. Luke's mission, Spray, was admitted as a parish. Plans were adopted to send a copy of the diocesan paper to every family in the diocese. Addresses to the convention were made by W. W. Narramore on the Brotherhood of St. Andrew, and by the Rev. I. S. McElroy on the American Bible Society.

The convention sermon was preached by the Bishop from the text, "Be of good cheer, I have overcome the world." The offering at the service was taken for the New York Bible and Common Prayer Book society. A budget of \$71,644 was adopted.

Elections resulted as follows: the secretary, treasurer, and standing committee were reelected. Delegates to the synod: the Rev. Messrs. J. M. Dick, J. L. Jackson, D. W. Yates, J. A. Wright, W. S. Turner, and D. T. Eaton; and Messrs. A. B. Andrews, H. M. London, Pembroke Nash, S. E. Burroughs, J. S. Holmes, and E. A. Holt.

PUERTO RICO

Status of New Cathedral and Title of District Discussed

FREDERICKSTED, ST. CROIX, VIRGIN ISLANDS—Chief items of discussion when the 33d convocation of the district of Puerto Rico met at St. Paul's church here April 18th and 19th were the status of the new cathedral and the title of the district.

St. John's vestry at San Juan had some time previously turned over the Church of St. John and all its furniture to the Bishop, with the intention that it be used as a cathedral. This necessitated some sort of regulation which would give order to the new cathedral. The convocation voted to place the matter in the hands of the Bishop and the committee on constitution and canons. A report is to be brought before the next meeting.

When the name of the district came up

for discussion, it was suggested that the Bishop ought to be known as the Bishop of Puerto Rico and the Virgin Islands. The matter was also referred to committee.

The Rev. John A. Swinson was elected secretary of the district. He succeeded the Rev. F. A. Saylor.

SPOKANE

Bishop Cross Is Given Crozier and Purse of \$1,000

SPOKANE, WASH.—The presentation of a purse of \$1,000 in cash and a silver and ebony crozier to Bishop Cross of Spokane was made at the 47th annual convocation of the district of Spokane, held at the Cathedral of St. John the Evangelist here April 23d to 25th. The occasion was also the 15th anniversary of Bishop Cross' episcopate here. The Very Rev. Charles E. McAllister, dean of the cathedral, presented the gifts.

Bishop Huston of Olympia, Bishop Remington of Eastern Oregon, and Bishop Dagwell of Oregon, and Bishop Parsons of California all paid tribute to Bishop Cross and his work.

Bishop Parsons spoke of the responsibility of those of the Christian faith in the present world situation, asking for a realization of the importance of sharing the task of making their own community, through Christ, a place in which the things menacing civilization, cannot happen.

Young people of the district to the number of 80 attended a dinner that was a part of the convocation. They came from all parts of the district.

UNITY DISCUSSED

Organic unity with the Presbyterian Church was discussed. A resolution favoring General Convention's proposed concordat was introduced and found instant opposition. A compromise plan that would reword the text was given a unanimous vote. The matter was referred to a special committee.

Dean McAllister, in reporting on the state of the Church, urged more adequate lay leadership for young people. He proposed also that lay readers of the district assume a greater burden of responsibility for services in those churches without the benefit of regular clergy each Sunday.

VIRGINIA

Church Builders' Guild Is Given Diocesan Recognition

CHARLOTTESVILLE, VA.—Diocesan recognition of a small group of mountain men organized as a church builders' guild was one feature of the 144th annual council of the diocese of Virginia, meeting May 10th and 11th in Christ church, Charlottesville. When, a number of years ago, it was determined to erect out of native stone the chapels and mission buildings required in the development of the mountain mission work of the diocese, Archdeacon Neve selected a small group of mountain men

and had them trained as stonemasons. The group has held together, and year after year has been employed in erecting mission buildings wherever needed in the archdeaconry of the Blue Ridge. They have taken their work seriously, as work done to the glory of God. They do not permit a profane word or immoral story to be told around the building which they are engaged upon, and the community knows from their presence and conduct that a house of God, or a building to be used in His service, is being erected in their midst.

At the time of the annual council sermon these men were called to the chancel rail, and the Bishop presented to each a bronze medal, suitably engraved, as a badge of his membership in the church builders' guild.

Strong resolutions were adopted urging the state legislature at its meeting next January to enact legislation requiring both parties to a marriage to present certificates from competent medical authority showing freedom from communicable venereal disease before a license can be issued; and urging legislation requiring an interval of from two to five days between application for a marriage license and its issuance.

Officers and boards were generally reelected. The Rev. W. F. Allison and the Rev. Albert C. Muller were elected assistant secretaries in the absence, because of ill health, of the secretary, the Rev. G. M. Brydon. Delegates elected to the synod of the province of Washington are the Rev. Samuel B. Chilton, the Rev. Dr. W. R. Mason, the Rev. Dr. R. Cary Montague, and the Rev. Robert B. Nelson; and Messrs. W. Welby Beverley, W. Frank Powers, Walter W. Chamblin, and Blake T. Newton.

WASHINGTON

Largest Number of Confirmations in History of Diocese Reported

WASHINGTON—The largest number of confirmations in the history of the diocese of Washington was reported at the annual diocesan convention, held May 10th and 11th at St. Alban's church here. A total of 1,516 persons were confirmed during 1938 by the Bishop of Washington.

Though several of the matters considered brought on warm debate, the spirit of the convention was one of harmony and good fellowship. Dr. W. S. Bowen, widely known physician, who has been connected with the diocesan conventions for 50 years, was felicitated and eulogized. Canon A. P. Stokes, who retires in June to devote himself to writing, was praised by the Bishop and several of the delegates. He responded with a humorous address. He has been connected with the cathedral for 15 years and has done a great service in the interest of religion throughout the city.

A total of \$5,100 was reported raised for the missionary shortage fund, and indications are that Washington's contributions for this purpose may go to \$7,000. Epiphany, St. John's, and St. Alban's parishes made notable contributions, totaling about \$1,500.

The following were elected to the provincial synod: the Rev. Messrs. Clyde Brown, Reno Harp, R. Aselford, and E. Gabler; and Messrs. O. Singleton, Busey Howard, L. T. Boynton, and L. G. Wilson. To the standing committee: the Rev. E. Gabler to replace the Rev. W. R. Moody, and Lynch Luquer to replace H. T. Nelson.

WESTERN NORTH CAROLINA

Convention Surveys Field of Church Work, Diocesan and National

FLETCHER, N. C.—Under the leadership of Bishop Gribbin of Western North Carolina, the 17th annual convention of the diocese of Western North Carolina, meeting at Calvary church, Fletcher, May 9th and 10th, surveyed the field both of the work of the diocese and of works of the Church beyond the diocese with which it is immediately concerned.

In his address to the convention the Bishop reported an increase of 50% in confirmations in 1938 as compared with 1937, announced the admission of two postulants to the ministry the past year, and referred to the happy reviving of the diocesan paper, the *Highland Churchman*, to the gifts from the diocese toward the missionary shortage fund, and to the indications of a growing evangelistic spirit in the diocese.

Confederate memorial day occurring on May 10th, it was appropriate that the Bishop should conclude his address with reference to the markers on the King's Mountain battlefield, where it is recorded:

"Here stood McDowell, here stood Sevier, Shelby, etc. Just as generations after their deaths knew where these leaders stood in fighting for their country, so may those who come after us know by our faith and works where we stood in fighting for the establishment of the kingdom of God."

Plans were considered for promoting the Negro work in the diocese, particularly in regard to the appointment of a Negro arch-

deacon and the holding of conferences of the Negro Church workers. The continuing of a priest chaplain at the government hospital at Oteen, on the retirement in the fall of the Rev. A. C. Gilmore, was also considered. For eight years Fr. Gilmore has given faithful service there as chaplain.

Reports were heard on the successful meetings being held for the deaf in the diocese; on the educational advantages of the Kanuga conferences; on the appointment of a Sunday in the interests of Sewanee; on the Thompson orphanage and the Church's work at the state university. These all showed the concern of the convention for those interests of the Church not limited by diocesan lines.

At a service on May 9th the work going on at the four boarding schools in the diocese was presented; that at the Appalachian school, Penland, by its rector, the Rev. Peter W. Lambert; that at the Patterson school by its principal, George F. Wiese; that at Christ school by its chaplain, the Rev. Charles F. Boynton, and that at Valle Crucis school by its chaplain, the Rev. E. D. Butt.

Miss T. Evelyn Howe of the Church Army was at the convention. She is beginning work at Glendale Springs and other mission centers in the diocese.

The results of the elections were: Provincial synod—the Rev. Messrs. George E. Rogers, J. P. Burke, J. C. Grainger, W. S. Stoney, Frank Bloxham, and Boston M. Lackey; and Messrs. W. L. Balthis, S. E. Elmore, H. H. Morehouse, D. P. Harris, Frank Cox, and H. V. Smedberg. Alternates: the Rev. Messrs. P. S. Gilman, A. W. Farnum, J. B. Sill, Harry Perry, W. C. Cravner, and Charles L. McGavern; and Messrs. G. H. Holmes, E. D. Hartshorn, George R. Poston, T. H. Chamberlain, J. B. McCoy, and Clyde Maples. The standing committee was reelected.

Dr. Osgood Mixes and Bakes Bread in Pulpit of Trinity Church, Boston, to Illustrate His Sermon to Children

BOSTON—Calmly mixing and kneading dough in the pulpit of Trinity church here on the afternoon of April 30th, the Rev. Dr. Phillips E. Osgood impressed upon 1,500 children the need to combine the qualities of unselfishness, purity, truth, and duty, for achievement of a happy, strong, and loving character. The occasion was one of a series of six district services at the same hour for the presentation of the Lenten mite box offerings.

"I am not interested in duty if it is prim," said Dr. Osgood. "I want my duty to be happy, the result of love, not of hate." After he had mixed flour, salt, water, and yeast, the children repeated after him the major points of his sermon:

"Character should be made of unselfishness, of purity, of truth, and of duty. It will then be happy, strong, and loving. Life is what it ought to be only when it is for others."

A nicely browned loaf of bread taken from an electric oven on the pulpit illustrated how the separate ingredients made an attractive whole. There was an atmosphere of joy and freedom during this unusual sermon, the children being delighted as well as deeply impressed.

Preachers to similar groups in other centers were the Rev. Dr. Richard G. Preston of Worcester in St. Stephen's church,

Lynn; the Rev. Dr. Arthur L. Kinsolving of Boston in St. Anne's church, Lowell; the Rev. Herbert L. Johnson of Everett in the Church of the Ascension, Fall River; the Rev. Harry Hamlin Hall of Needham in Grace church, New Bedford; and the Rev. Arthur C. Lichtenberger of Brookline in St. Paul's church, Brockton.

Miss Clark Outlines Advantages of Young Churchmen's Movement

BOSTON—Five advantages of the Young Churchmen's movement were outlined by Miss Cynthia Clark, secretary of the National Council's new youth program, as she addressed a conference for provincial and diocesan leaders of youth recently in the diocesan house.

Advantages included: provision for the entire age range of young people; gradual progression of members from one age group to another while retaining sense of belonging always to the larger, inclusive group; development of loyalty to the Church rather than to the organization; the impetus to development in the diocese and in the parish; and the eventual establishment of a species of discipline, a rule of life, to be carried out by young people in the Church.

Editorial Attracts Protestant Comment

Editor's Remarks on Blessed Virgin Mary Are Approved by Dr. Leiper and Dr. Coffin

AMONG the Protestants commenting on The Blessed Virgin Mary, an editorial which appeared in the March 22d issue of *THE LIVING CHURCH* and which has since caused Churchmen and clergymen throughout the Church to consider the subject anew, are the Rev. Dr. Henry Smith Leiper, executive secretary of the Universal Christian Council, and the Rev. Dr. Henry S. Coffin, dean of Union theological seminary in New York. The editorial proposed that the 1940 Lambeth Conference give its attention to the Anglican communion's attitude toward our Lord's Mother.

"In view of the growing ecumenical spirit of Christendom," the editorial asks, "and the ever-increasing desire for reunion on a sound theological basis, has not the time come when steps should be taken to restore to divided Christendom that reverence for the Blessed Virgin Mary which characterized the undivided Church, without the excesses that have crept into popular devotion in various ages?"

The editorial, in turning to the Protestant world, comments on the "total lack of devotion to the Blessed Virgin Mary" as something as amazing as "its exaggeration in the Church of Rome."

Dr. Leiper has this to say of the editorial:

"You are quite right when you point out that there is need for a great deal more concern than now is being expressed in Protestant circles for an understanding of the faith of the historic Church in the particular place of the Mother of our Lord in the esteem of all Christians."

PREJUDICES ON BOTH SIDES

"Because of the excesses and abuses to which you have tactfully but firmly called attention, the subject bristles with difficulties and is approached with deep prejudice on both sides. I should hope that the studies which you are encouraging the Lambeth Conference to make, might serve to clarify many of the issues and bring together the extreme positions occupied now by equally sincere and devoted followers of Christ."

"[I have] every hope that your recommendations may find a response at Lambeth."

Dr. Coffin, in his comment, stated:

"I happen to be one of the Protestants who do not feel that the Virgin Mary should ever be spoken of with anything but the utmost reverence, and yet I am not willing to offer prayer to her as though she were God, which seems to me quite out of keeping with the New Testament."

"I have several times preached upon the subject and see no reason why festivals which recall her should not be kept. In the hymnal which I edited for our Church and for this seminary chapel, I took special pains to leave the references to Mary in those hymns from which even your Episcopal hymnal has excluded them, which seems to me an ultra-Protestant prejudice."

Will Represent Anglicans at Presbyterian Assembly

PHILADELPHIA (RNS)—Dr. William Barrow Pugh, stated clerk of the Presbyterian General Assembly, announced that the Episcopal Church would have a representative at the Presbyterians' forthcoming General Assembly at Cleveland. The representative, the Rev. Dr. Howard Chandler Robbins, a member of the Episcopal Commission on Church Unity from New York, was appointed by the Most Rev. Henry St. George Tucker, Presiding Bishop, upon invitation of Dr. Pugh.

The Rt. Rev. Beverly D. Tucker, Bishop of Ohio, will make an address in connection with the General Assembly.

Shrine Mont Opens Season With Meeting of Washington Young People's Fellowship

ORKNEY SPRINGS, VA.—With the weekend conference of the young people's fellowship of the province of Washington, May 12th to 15th, Shrine Mont began its 1939 season. Two hundred attended this first conference of the year.

Among recent improvements at Shrine Mont is an automobile road to the cross at the mountaintop on its enclosure. This will be a convenience for those who may not be able to make the climb to this beautiful spot in any other way.

The shelter chapel nave has been refurnished with comfortable pews stained forest green to harmonize with the chancel furnishings and other woodwork. The refectory service department has been enlarged and improved, including provision for rest and relaxation for the young women on duty there.

Other groups scheduled to meet at Shrine Mont are: May 31st to June 2d, eighth Virginia seminary seniors' retreat prior to ordination; June 12th to 16th, third province Woman's Auxiliary conference; June 19th to 23d, eighth province junior Woman's Auxiliary conference; June 26th to July 1st, 10th Church leaders' conference; July 2d to 9th, fourth youth conference for boys and girls of 12 to 15 years; July 10th to 21st, 100th seminar for clergy of the general Church; July 24th to 28th, second conference on the Church's answer to the world situation; September 25th to 27th, second clergy conference of the diocese of Virginia.

San Joaquin to Hold 9th Annual Summer School June 19th to 24th

FRESNO, CALIF.—The ninth annual summer school of the San Joaquin district will be held June 19th to 24th at Camp Sierra, 57 miles east of Fresno in the high Sierras. The Rev. William E. Patrick, rector of St. Paul's, Bakersfield, is dean.

Courses will include Problems of Laymen, by Bishop Sanford; Family Relationships, by the Rev. Canon C. Rankin Barnes; Preaching, by the Rev. John Lefler; Young People, by Miss Willa M. Marsh; Church Music, by Arthur Luckin; and Trips Afield, by Miss Nettie A. Scott.

College of Preachers for West Endorsed

Group Meeting Under Auspices of American Church Union Voices Approval of Recent Efforts

OAKLAND, CALIF.—Endorsement of the efforts being made to establish a College of Preachers for the West in San Francisco was voiced at St. John's church here on May 12th, at a conference held under the auspices of the American Church Union. The conference also endorsed the campaign to raise support for the material and spiritual upbuilding of the divinity school of the province of the Pacific.

The conference was held just previous to the 21st synod of the province of the Pacific. It was attended by a group of Catholic-minded Churchmen and women, the guests of the Rev. Canon Louis D. Gottschall. The chairman of the gathering was instructed to report the endorsements and other resolutions to the synod delegates.

Other conference resolutions expressed disapproval of intercommunion reported from time to time within the province and extending to such acts as go "beyond the limits suggested by the Lambeth Conference of 1930"; and of the action of certain Churchmen within the province, as reported from time to time in the Church press, in substituting an element in the sacrament of Holy Communion for that prescribed in the Prayer Book.

The theme followed was God and His Children, under the divisions of the Religion of the Bible and Life in the Church. The conference convened under the chairmanship of the Bishop of Nevada, at which time, since the Bishop could not speak because of laryngitis, his paper was read by Chaplain Thomas of the University of Nevada. The appointed speaker to the paper was Fr. E. C. R. Pritchard of St. Clement's church, Seattle, Wash.

In the evening three papers were read, first by Canon Gottschall, rector of St. John's, Oakland, on God and the Soul (conversion); second by Fr. M. K. P. Brannan, rector of St. Matthias', Los Angeles, on God and Souls (worship); and third by Bishop Porter of Sacramento, on God and Souls in Action (redemptive work).

The following morning a Eucharist was held with Canon Gottschall officiating in place of the Bishop of Nevada whose voice had not returned.

\$90,000 to Milwaukee Church

MILWAUKEE—A \$90,000 home and its grounds were left to St. Mark's church here by the late Arthur C. Swallow, who died April 11th. The grounds about the house and the house itself, which is immense, have for the past two years been used as a rectory and center of parish activities. The Rev. K. A. Stimpson is rector of St. Mark's.

Province of Pacific Holds Its 21st Synod

Elects Provincial Council, Votes Its Disapproval of California Bill, and Discusses Youth Work

SAN JOSE, CALIF.—Several hundred churchmen assembled in San Jose, May 2d to 4th, for the 21st annual synod of the province of the Pacific. Bishop Moulton of Utah, president of the province, celebrated the Holy Communion at the opening service and preached the sermon. He announced that there would be no cut in missionary appropriations and continued on an optimistic note, saying, "Why should the Christian religion have an easy time of it? We are promised that the gates of hell shall not prevail against the Church, if she is sturdy, rugged, and unyielding. We are committed to this platform; to lose heart is disloyal."

Bishop Huston of Olympia, the Rev. Charles Otis of San Francisco, and Morris Millbank of Grant's Pass, Ore., were elected to three-year terms on the council.

A change was made in the synod ordinances so that the immediate past president, Bishop Sanford of San Joaquin, who was president of the province for 14 years, will also be a member of the council. R. McLellan Brady of Los Angeles was named a trustee of the Church Divinity School of the Pacific; and Bishop Jenkins of Nevada, a trustee of St. Margaret's house, Berkeley. Mrs. Chester Root of San Jose was named an associate member of the provincial council to represent the provincial Auxiliary.

On motion of Bishop Parsons of California, the synod voted its disapproval of a measure now pending in the California legislature suggesting the repeal of the red light abatement law of 1913, which would throw California wide open to legalized vice.

PRE-SYNOD CONFERENCE

A pre-synod conference arranged by Bishop Stevens of Los Angeles on May 2d was well attended. The morning conference was entitled *A Survey of Types of Young People's Work*, with addresses by William C. George of Burlingame, Mrs. Chester Root of San Jose, the Rev. Sumner Walters of Alameda, the Rev. Clifford Samuelson of Seattle, Wash., and the Rev. Herbert T. Pateman and Otis Brubaker, both of Palo Alto.

In the afternoon under the direction of Bishop Stevens a panel discussion on the Evaluation of Young People's Work with the Rev. Messrs. E. S. Lane, Charles R. Greenleaf, Randolph C. Miller, Clarence H. Parlour, and Clifford L. Samuelson, and Misses Leila Anderson and Frances M. Young participating. This was followed by movies of the Philippine Islands, and an educational conference of the Woman's Auxiliary, led by Miss Leila Anderson. Bishop Porter of Sacramento conducted the final evening conference on Church and Youth.

Several joint sessions of synod and



BISHOPS AND CLERGY AT THE SYNOD OF THE PACIFIC

Auxiliary were held, Archdeacon Bulkley of Utah presiding at the one on Migrant and Rural Work. The San Jose state college a cappella choir of 60 voices gave a fine program of sacred music. The speakers on the Forward Movement were Mrs. J. Richardson Lucas of San Francisco; Bishop Block, Coadjutor of California; and Bishop Dagwell of Oregon. Mrs. Lucas said:

"Can we meet the spiritual challenge of Jesus with a gun in our hand and hatred in our hearts? We cannot meet evil with evil or force with force. The Church that we seek is one with portals so wide that we may all walk in abreast."

Bishop Block remarked: "We cannot flutter to holiness. It must be woven into our fabric." Bishop Dagwell urged a more persistent use of the Forward Movement material.

SPECIAL DEVOTIONAL PERIOD

Bishop Remington of Eastern Oregon conducted a special devotional period on the nature and task of the Church on May 4th before the noonday joint session which was given up to papers by the Rev. C. Rankin Barnes and the Rev. Sumner Walters on Family Relationships. The Rev. George Swift of Salem, Ore., read Canon Barnes' paper in the latter's absence.

A banquet in the civic auditorium closed the synod. Bishop Moulton acted as toastmaster. Speakers included the Rev. Dr. Mark Rifenbark, rector of Trinity church, San Jose; Bishops Beal of the Panama Canal Zone, Littell of Honolulu, and Parsons of California. The synod place of meeting next year, it was announced, will be Salt Lake City, Utah.

50 Years in Ironwood

IRONWOOD, MICH.—The Church of the Transfiguration here observed its 50th anniversary May 7th to 14th. Guest of the parish was Bishop Sturtevant of Fond du Lac, who as a boy lived in the parish. The church serves a locality populated by persons using 30 different languages.

Fifth Province Offers \$50 Cash and \$100 Scholarship for Social Relations Paper

GRAND RAPIDS, MICH.—Fifty dollars in cash plus a \$100 scholarship at the Graduate School of Applied Religion is being offered by the department of Christian social relations of the province of the midwest as a prize for the best thesis in the general field of Christianity and social relations, it was recently announced by the Rev. Dr. H. Ralph Higgins, chairman of the committee on social education.

The competition is open only to middlers and seniors in the theological schools within the province. In selecting a thesis the student is expected to work in consultation with the faculty professor within whose field the general subject lies. An outline of the proposed thesis, together with a selected bibliography, must be submitted to the provincial committee not later than St. Andrew's day; and after the committee has approved, the student may begin work.

While the winning thesis will be selected on a basis of scholarship and general grasp of the subject matter covered, it is felt that ordinarily the thesis will not be less than 5,000 to 10,000 words. The completed thesis must be in the hands of the committee not later than the next May 1st. Announcement of the award will be made by commencement time, and the prize winner will be asked to read his paper at the next following provincial synod meeting.

Though the winner of the award is under no obligation to attend the Graduate School of Applied Religion, he will, if he so chooses, be given credit of \$100 toward tuition upon presentation of his certification of the award.

Further details of the scholarship, which is being made annually, may be obtained from Dr. Higgins, the Rev. Francis J. Bloodgood, Dr. William S. Keller, or the Rev. Dr. Herbert W. Prince, all of whom are members of the committee on social education of the Fifth province department of Christian social relations.

De Koven Conference Courses Announced

Christian Marriage, Christ and World Community, and Social Psychology to Be Studied

CHICAGO—Christian Marriage, A Layman's Approach to Religion, Christ and the World Community, Social Psychology—these are some of the course subjects which will be presented at the 21st annual summer conference to be held at De Koven foundation—formerly Racine college—at Racine, Wis., June 26th to July 7th.

Announcement of the program was made recently by the Very Rev. Gerald G. Moore, dean of St. Luke's pro-cathedral, Evanston, general chairman of the conference.

The program is divided into three general sections: school for general Church work; school for college work, and school for clergy and social workers.

Included in the first section are the following courses: The Work of the Altar Guild; The Church Periodical Club (1st week); The Daughters of the King (2d week), Mrs. G. E. Hutchinson; The Woman's Auxiliary, New Emphases in Family Living (1st week), Mrs. Howard E. Bigelow; Techniques for Developing Educational Programs (2d week), Mrs. Henry M. Paynter; Prayer Book and Worship, the Rev. G. Clarence Lund; Life of Christ, the Very Rev. Gerald G. Moore; Theology Course, the Rev. Daniel Corrigan; Religious Education, Miss Annie Morton Stout, field worker for the province of Sewanee; A Survey of Church Music, the Rev. Chandler Sterling; Production Problems in Religious Drama, Mrs. Marcus Goldman; Course for Leaders of Young People's Groups and a course in Methods and Program Building for Young People's Fellowships, the Rev. Rex Wilkes and the Rev. William O. Hanner.

COLLEGE COURSES OFFERED

The school for college work will offer a course called Great Chapters in Church History by the Rev. Leroy S. Burroughs of Ames, Ia., and a study of The Layman's Approach to Religion by Clark Kuebler. One other course is scheduled which was to be conducted by the Rev. Alden Drew Kelley, who was recently assigned to New York as national secretary for College Work. In the event that Fr. Kelley is unable to accept the conference assignment an able substitute will be provided.

Among the subjects offered in the school for clergy and social workers is the course in Social Psychology by the Rev. Dr. Harold Holt of Grace church, Oak Park; the course in Christian Marriage by the Rev. Walter K. Morley, director of social service for the diocese of Chicago, and a preaching forum by the Rev. G. Clarence Lund, rector of St. James' church, Milwaukee.

A number of special evening conferences are also scheduled on various subjects related to religious education and parish and

Bishop Burton Sails at Once for Mission Field

BOSTON—The Rt. Rev. Spence Burton, SSJE, newly consecrated Suffragan Bishop of Haiti and the Dominican Republic, sailed for his new field of work on May 9th.

On May 7th, his first Sunday as a Bishop, he was the celebrant at Holy Communion in St. Margaret's convent at 7 A.M.; preached at 9 A.M. in the Church of St. Augustine and St. Martin, a Colored mission under the charge of the Society of St. John the Evangelist; preached and baptized at 11 A.M. in the Church of St. John the Evangelist; held a service in the Charlestown state prison; at 3:30 P.M. baptized the grandson of Ralph Adams Cram; at 4:30 P.M. attended a reception held by the Fathers and Brothers of the society in the Bowdoin street church; at 6 P.M. held his first confirmation in St. John's church, and then went to confirm an invalid child.

diocesan work. Wednesday, June 28th, has been designated as Woman's Auxiliary day.

Officers and directors of the conference in addition to Dean Moore are the Rev. Herbert L. Miller, Champaign, Ill., treasurer and business manager; the Rev. Walter C. Bihler, dean of the faculty; Miss Ruth Anning, 829 Case street, Evanston, registrar; and the Rev. Dr. Harold Holt, chairman of publicity.

Over 1,000 Persons Attend Sunday School Rally Held at Oneida Indian Mission

FOND DU LAC, Wis.—More than 1,000 people drove from all parts of the diocese of Fond du Lac to attend the annual Sunday school rally held at the Oneida Indian mission near here. It is the oldest and largest Indian mission in America.

The crowd more than filled the great stone church, and the overflow heard the services through means of an electrical amplification system. The Oneida choir led the music. After the service the choir sang several Indian chants at the grave of Cornelius Hill, the last chief and the first priest of the Oneidas. The grave, marked by a large stone cross, is situated near the Church of the Holy Apostles.

An offering of over \$1,000 was presented by the various Sunday schools, the largest offering coming from St. Thomas' church school, Neenah-Menasha. It was \$205.95. This is the annual offering for general missionary work throughout the entire Church.

Churchman's Club in Albany

ALBANY, N. Y.—Fifty laymen met at dinner here April 26th and organized a Churchman's club for the diocese of Albany. Luther H. Tucker was elected chairman and Chester F. Millhouse, secretary. The club is to be a federation of parochial men's groups.

Praises Program of Social Work Meeting

Fr. Pepper Promises Exposition of Important Problems by Qualified Speakers at Buffalo Conference

NEW YORK—The program of the Episcopal social work conference promises exposition of important problems by unusually qualified speakers, the Rev. Almon R. Pepper, head of the National Council Department of Christian Social Relations, stated, in announcing the list of topics and speakers.

The conference will be held in Buffalo June 16th and 17th, preceding the annual meeting of the national social work conference.

The Rev. Dr. Niles Carpenter, dean of the school of social work of the University of Buffalo, and the Rev. Dr. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, will open the conference with discussion upon family life, Dr. Carpenter's topic being Its Material Foundation and Legal and Social Status, and Dr. Fletcher's, The Social and Economic Status of Family Life Today.

Spencer Miller, Jr., industrial consultant of the national Department of Christian Social Relations, will introduce the general subject of Youth, with Miss Marguerite Marsh of the Church Mission of Help; Mrs. Stephen K. Mahon, Girls' Friendly society; the Rev. Alden D. Kelley, secretary for College Work in the national Department of Christian Education, participating in the discussion.

BISHOPS DAVIS AND GILBERT

Speaker at the dinner meeting is to be the president of the conference, Bishop Davis of Western New York, and the preacher at a service of preparation for the annual corporate Communion will be Bishop Gilbert, Suffragan of New York. A corporate Communion will be held in Trinity church, Buffalo, on June 17th, with Bishop Davis as celebrant.

The morning session on June 17th is to be devoted to consideration of Preparation for the Next Family, with the Rev. Dr. Elmore McN. McKee, rector of St. George's church, New York, presenting Family Life and Its Spiritual Patterns; Miss Ingeborg Olsen, social worker at the Albany home for children, Albany, speaking on Childhood and Mental Hygiene; and The Church's Preparation for Marriage, presented by the Rev. William Russell, rector of Christ church, West Englewood, N. J.

Afternoon sessions the same day will consider the mature family, with the Rev. Dr. Ralph Higgins, rector of Grace church, Grand Rapids, Mich., speaking on Family Participation in Community Activities; and the Rev. Percy F. Rex, St. Paul's church, Holyoke, Mass., and others contributing to various phases of the topic.

Miss Miriam Van Waters, Ph.D., superintendent of the Framingham reformatory, Framingham, Mass., will speak on Old Age: Its Place in Family Life, in the closing period on June 17th.

Support Urged for Wagner-Rogers Bill

Dr. Tillich, Victim of Nazis, Talks Under Auspices of Nonsectarian Committee for German Refugees

CINCINNATI—Aid for refugee victims of totalitarian oppression and support of the Wagner-Rogers bill pending in Congress—these were urged at a mass meeting held in Christ church here May 12th under auspices of diocesan agencies and the Nonsectarian Committee for German Refugee Children. Dr. Paul Tillich, professor of philosophy of religion at Union theological seminary, New York, was the principal speaker. Bishop Hobson was chairman of the meeting.

Not only the social and religious obligation to relieve distress, but also the ultimate significance of the whole refugee problem was stressed by Dr. Tillich and other leaders who took part in a discussion period following the address. Questions from the audience were answered by Robert K. Veryard, Chicago, secretary of the American Committee for Christian German Refugees; Bishop Paul Jones, Antioch college, chairman of the diocesan committee on German refugees; and the Rev. W. O. Cross of the Cincinnati committee to aid Spanish refugees.

"If Americans forsake the vanquished defenders of democracy abroad, it will mean in the end that democracy must be betrayed in America," Dr. Tillich said. "The great danger of the present situation is not in the economic problem of immigration. The type of immigrants seeking entry to this country is very high—intellectuals, business men, manufacturers.

"Their coming here is not in the long run to take jobs from Americans. There are already instances where they have created many new jobs in business and industry in this country. The great danger is whether this country will become infected by the same intolerant, anti-alien, anti-Christian spirit which drives refugees out. It is a test of the American people and the ideals which this country has held as a light to the world."

Himself a refugee from Germany, Dr. Tillich has taught in universities in Berlin, Leipzig, Strasbourg, and Frankfort-am-Main. He was a social leader in the Germany before Hitler, and was a chaplain in the World war. He was brought to Cincinnati for a series of lectures at

Business Bureau Brands Refugee Rumor as False

PITTSBURGH (RNS)—Persistent rumors that Jewish refugees have been given jobs in Pittsburgh's larger stores, thus displacing local workers, has been branded entirely false by the better business bureau in a statement announcing the findings of an investigation made of the reports by a committee of civic leaders and clubwomen.

Stores investigated were Kaufmann's, Rosenbaum's, Gimbel's, Frank & Seder's, May-Stern, and Spear's.



SPEAKERS AT MEETING TO AID REFUGEES

Seated, left to right: Robert K. Veryard, Bishop Paul Jones, and Bishop Hobson of Southern Ohio. Standing, from left: Rev. K. Brent Woodruff, Dr. Paul Tillich (refugee theological professor), and the Rev. Joseph Fletcher. (Cincinnati "Enquirer" Photo.)

the Graduate School of Applied Religion.

Tracing the roots of the refugee problem, he pointed out that the struggle in the Fascist and National Socialist countries is between primitive tribalism and the prophetic spirit. Anti-alienism and anti-Semitism are not peculiar to Germany, but have always existed in all countries. But cultures which have succeeded in withdrawing themselves have succumbed, he said, giving point to his assertion that only free competition is creative.

"We do not want to challenge the German people," Dr. Tillich said. "Please remember that the German people are also suffering under the leadership of a few that have seized power. They are ashamed of many things which have been perpetrated against the true spirit of Germany."

"The nation as a whole is suffering perhaps more than the refugees in a war that has been directed against the soul of the German people. This was less brutal in its physical than in its psychological forms. People are taught to see themselves in a false light. It is a war against the children who are deprived of the ideals of freedom and social justice before they have reached the age of reason."

He asserted that German parents are smuggling their children out of the country to get them out of a soul-destroying atmosphere.

BENEFITS OF IMMIGRATION

Speaking of the effects of refugee immigration to this country, Dr. Tillich said that migrations have always been manifestations of the creative spirit. In the case of America, migration has been the creative foundation of a country. He pointed out that the refugees themselves are not by any means all Jews.

There are several classes of exiles, all of a high order, he said, including Jews, part-Jews, non-Aryan Christians, thou-

sands of teachers and liberal thinkers, conservatives, political refugees, Roman Catholic clergy, and Protestant ministers. As for the present movement to secure the admission of 20,000 German boys and girls to the United States, it could not be called a dangerous influx into a population of 130,000,000, he said.

Bishop Hobson, in his prefatory remarks, asserted that the faith of the Christian religion is in the power of love and sacrifice, the belief that all men are brothers and that we must bear one another's burdens. He said, in part:

"This is a time of stress for us all, and an unending series of demands face us daily. Yet we cannot as Christians turn our backs on the needs of the world because of fear of its many demands. Rather it is our opportunity to have the privilege of living in these times, when we may go forth and meet the world's needs."

He also told of his own first-hand impressions of the refugee problem when at Genoa last winter he saw 850 German refugees embark for Shanghai, China, because that port was the only one in the world that had no immigration restrictions.

NOT AN ATTACK ON PRESENT LAWS

Bishop Hobson refuted a recent newspaper contention that the Wagner-Rogers bill was an attack on the immigration law at its weakest point. He said many of the arguments against the proposed bill "smacked very much of the totalitarian philosophy."

On display at the meeting was a colored poster just issued by the department of publicity of the diocese of Southern Ohio. It represented the flight of the Holy Family to Egypt, and bore the caption: "In the name of these Refugees, aid all refugees."

United Methodists Plan 1940 Meeting

Consider Their Many New Problems
at Uniting Conference Held in
Kansas City, Mo.

KANSAS CITY, Mo. (RNS)—The first general conference of the Methodist Church will begin the last Wednesday of April, 1940, it was decided here May 3d by the Uniting Conference of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

It was argued that the Uniting Conference is only an enabling body in the nature of a constitutional convention. As such, it is in no position to set the machinery going. It can only write the fundamental law. The general conference at an early date was declared necessary in order to effect the unification of boards, conferences, societies, and even local churches as soon as possible.

The Methodist Church is destined to be markedly different from any of the three Churches coming into the union. It will be a nation-wide Church, but it will be split up into six divisions dictated, except in the case of the Negro jurisdiction, by geographical lines.

Another feature of the union is an increase in the power of the bishops. In the new Church they will be elected by jurisdictions, in which they must reside. Even those assigned for service in the foreign fields have been attached to one of the six jurisdictions. They are no longer general superintendents for the whole Church, except when they act together in the council of bishops.

The conference adopted a report which sets up the board which will administer the pensions for pastors and widows in the Methodist Church.

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washed its hands of the ticklish problem of its official paper. The solution of the problem has been put into the hands of a sub-committee of nine to report to the first general conference in 1940.

NO TOBACCO STAND

The conference refused to put teeth into its anti-tobacco position as regards the ministry. The Northern denomination has traditionally required abstinence from its clergy, but the Southern ministers have had no such requirements made of them.

The Church set the ratio for choosing its bishops. Each of the six jurisdictions in the new denomination will choose its own bishops.

Meeting at the conference, the book committee of the Methodist Episcopal Church named Dr. T. Otto Nall of Cincinnati to the editorship of the central and northwestern editions of the *Christian Advocate*, to succeed Dr. Dan B. Brummitt, who died April 5th.

One of the knottiest problems facing the conference was ironed out when delegates from the committee on missions voted to approve a one-board plan to handle the entire missionary work of the denomination. The biggest concessions were made by representatives of the women's foreign missionary society of the Methodist Episcopal Church, a \$1,000,000-a-year concern made up of all Methodist women from coast to coast.

GIVE SUPPORT TO PACIFISTS

In the most exciting of its sessions, the conference decided to back any of its 7,500,000 members who have conscientious scruples against military training and service.

The social creed adopted for the new Methodist Church by the conference contained a paragraph on American "freedoms." It said:

"We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; and for encouragement of free communication of mind with mind, as essential for the discovery of truth."

Adopting the position that the former Methodist Episcopal Church held on rights and privileges of women in the ministry, the conference, in its final business session, voted down a proposal to give the women full rights. The vote was the closest in the 15-day session, 371 to 384.

The position adopted is midway between that of the former Methodist Protestants, who gave women ministers full rights, and that of the members of the former Methodist Episcopal Church, South, who gave no rights to women in the ministry.

The position of the former Methodist Episcopal Church was that women might be trained for the ministry and might be ordained, but they were not permitted to become members of conferences. This meant that the Church as a whole assumed no responsibility for their continued employment, financial support, or pensions. This is now the position adopted by the new Church.

A pledge that the united Church will be a Church of reform, working for the preservation of human rights and justice against the despotism of the State, was

Cuba Mission School Makes Use of Radio

St. Paul's, Camaguey, Developing
Interest in Work by Arranging
Local and Shortwave Programs

CAMAGUEY, CUBA—The first mission school ever to employ radio to develop interest in its work is believed by its principal, the Rev. Paul A. Tate, to be the Colegio Episcopal de San Pablo, better known in the United States as St. Paul's school, Camaguey.

The school is arranging for a regular hour, buying the time for broadcasts over station CMJK and the shortwave station COJK, and Mr. Tate is departing from the stereotype of broadcast religious service or preaching. He says:

"The hour was started with the aim of keeping ahead of the other schools here. We feel that our teaching staff is as good as or better than that of any other local school. We appear in school parades and official functions to good advantage, and we try to keep on our toes in all sorts of activities that help our reputation.

"Our first radio program was completely secular. I outlined our ideals in a short talk, which gave me an opportunity to bring in the Church. Aside from my talk the program was made up of poems, songs, and articles written by students about patriots.

TIE UP PROGRAM WITH HOLIDAY

"Our second program will be of the same nature. We plan to take advantage of important dates to tie into the actual scene whatever themes the children will write about. For instance, Arbor day is very near, and the children have written compositions about trees. The best will be read.

"In a recent program a local celebrity not associated with the school talked. He is listened to anywhere he may be. His subject was The New Pedagogy. In as much as he talked on a program paid for and given by us, his remarks were tied up with the school.

"We planned a special program for Pan-American day, with music from various countries, poetry appropriate to each country, and a talk by our history teacher.

"I believe we can, before long, get our *Hora Episcopal* (Episcopal hour) accepted and liked, and then we shall use some real evangelistic material."

made by the bishops of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the president of the Methodist Protestant Church in the episcopal address read at the opening of the conference.

United Methodism on May 10th got its first taste of the power its new judicial council will wield in the new Church. The council, a body of nine jurists, will be the supreme court of the new denomination.

Two decisions, which declared unconstitutional several measures already passed by the conference, were brought in by the committee on judiciary. The ground for the jurists' dissent was that the uniting conference had passed legislation not permitted by it by the plan of union. This plan permits legislation only insofar as directed by the general conferences of the uniting bodies.

Interchurch Center Will Care for Children While Parents Are Attending Fair

NEW YORK—An interchurch committee headed by the Rev. Frederic Underwood of St. Bartholomew's parish, New York, has organized several centers near parks where children will be cared for during the day in the educational and parish buildings of the churches while their parents are viewing the World's fair. The arrangement has been made as an expression of the churches' hospitality to summer guests, and because such facilities are needed for little children from three to seven. The children will be cared for and fed in small groups for a nominal non-profit fee daily.

In addition to this service there will be two other services offered, individual child care by the hour with trips included where desired, and an advisory service for parents. The staff is being chosen from among trained teachers, leaders, and nurses.

Children's centers will be open from nine to five o'clock daily except Sundays from June 15th until September 15th. Miss Clarinda C. Richards will be in charge.

Bishop Paddock Dies in Brooklyn Hospital

Continued from page 555

churches, instead of building churches of his own faith. His health finally broke down and he retired in the summer of 1922.

EXPOSED VICE IN NEW YORK

As a young man he had attained prominence at the pro-cathedral on Stanton street, New York, by exposing vice conditions on the crowded East Side. Twice he came into public verbal conflict with the colorful Bill Devery, notorious politician and police commissioner. His activities contributed to the election of the reform administration of Mayor Seth Low in 1901.

He was graduated from Berkeley divinity school in 1897, after attending St. Paul's school, Concord, N. H., and Trinity college, Hartford, Conn. He was ordained to the priesthood at St. Paul's church, Cleveland, on Whitsunday, 1898. For a year he served as assistant in St. Paul's church and at the same time traveled as general secretary of the Church students' missionary association.

He was called by Bishop Potter to become vicar of the pro-cathedral, which he left in 1902 to become rector of the Church of the Holy Apostles in Manhattan. He went to Oregon in 1908 for 15 years, taking a short leave in 1918 and 1919 to serve as YMCA war secretary in France.

During recent years, Bishop Paddock was interested in the Church League for Industrial Democracy, the American Civil Liberties Union, and many similar organizations. He was chairman of the Friends of Spanish Democracy, sponsoring a number of public statements signed by bishops, priests, and Protestant ministers on behalf of the Spanish loyalists.

His continued interest in inter-Church comity was shown in his being the first to respond with a gift to the appeal for an education fund of the Presbyterian Church.

Bishop of Llandaff Dies in His 65th Year

Catholic Cause and Welsh Church Suffer Great Loss When Short Episcopate of Dr. Rees Ends

LONDON—The Catholic cause generally, and the Church in Wales in particular, suffered a serious loss in the recent death of Dr. Timothy Rees, Bishop of Llandaff, at the age of 65. Born and bred a fervently patriotic Welshman, the late Bishop early in his ministry joined the Community of the Resurrection, Mirfield, and soon demonstrated his power as a preacher. He wrote many hymns in Welsh and English, six of which were included in the Mirfield *Mission Hymn Book*.

He served as an army chaplain in the World war, and was awarded the military cross for his bravery on the Somme. From 1922 to 1928—the year of his consecration—he was principal of the theological college at Mirfield.

Unlike Dr. Frere, he resigned from the Community of the Resurrection when he was elevated to the episcopate. During his brief career as a Welsh Bishop, he was unspairing of himself in the service of his people, especially the many who suffered the terrible hardships caused by prolonged unemployment in the mining areas.

ARCHBISHOP VISITS ORTHODOX

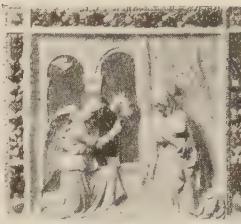
To judge from his appearance and from his own account, the Archbishop of Canterbury has returned from his short Mediterranean holiday aboard Pierpont Morgan's yacht in excellent health and with happy memories of two visits which, he hopes, may have done something to strengthen the close and cordial relations which exist between the Orthodox and the Anglican Churches.

The first visit was to the newly elected Archbishop of Athens. Dr. Lang attended the traditional service for the reception of an Archbishop in the cathedral church at Athens, and afterward had a full talk with the Greek Archbishop on matters affecting the Churches.

The second visit was to the Ecumenical Patriarch at his residence in the Phanar at Istanbul.

"It was," Dr. Lang said, "the first occasion in history of a visit by the Archbishop of Canterbury to the Patriarch. At the Phanar, as at Athens, I was solemnly received in the Patriarchal cathedral, and there met with the Patriarch and his holy synod. As a very special token of our brotherly relations, he invested me with a beautiful jewelled Encolpion, the symbol in the Orthodox Church of metropolitan dignity.

"It was very moving to greet the holder of a most venerable office, with his synod of bishops bearing the titles of the most ancient sees in Christendom. I must add that the first visit to the great Church of St. Sophia in Constantinople was an almost overwhelming experience. I have never entered a church—for St. Sophia, in spite of nearly five centuries of Moslem rule, still breathes the spirit of its first consecration—which so immediately and so powerfully stirred the sense of worship."



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Summer School at Sewanee Announced

Third Session of Graduate School of Theology to Begin July 24th With Lectures and Research

SEWANEE, TENN.—The third summer session of the graduate school of theology, University of the South, Sewanee, will be held here July 24th to August 26th, it was recently announced by the director, the Rev. R. K. Yerkes. Students are to register on the afternoon of July 24th, and lectures will begin the next morning.

Courses will consist of lectures by members of the faculty on alternate mornings (three lectures weekly in each course) and research work with reports by students. The work of each course will require a minimum of 20 hours a week by the student.

The average student, it is believed, will find it necessary to limit himself to two courses, although exceptionally qualified students may be permitted to take three courses. Auditors may take four courses. An examination will be set at the end of each course.

Students may matriculate as auditors or as regular graduate students. Auditors need not take the examination which marks the completion of the course. For each course completed by examination a student will receive credit of a "one-year unit" (two semester units) of graduate work.

The purpose of the school is to provide instruction and direction for clergymen who wish to continue their theological studies in a systematic manner.

Diocesan Coöperation Is Tried by Social Workers

ALBANY, GA.—Pioneering in diocesan coöperation was the order in Georgia recently when two diocesan departments of Christian social relations combined to present a program in connection with the Georgia state conference on social work. The Rev. Harry S. Cobey is chairman of the department in the diocese of Georgia, and the Rev. J. W. Kennedy is chairman in Atlanta.

Spencer Miller, Jr., consultant on industrial relations to the National Council, spoke on The Present Condition of Youth in the World. Maintaining that the problems of youth are soluble, he said that democracies must now meet the challenge of the totalitarian states and their youth by solving the basic problems of youth.

Mr. Kennedy gave an introductory address on The Church and Social Welfare, listing four primary functions of the Church—the prophetic, priestly, teaching, and uniting functions.

Both Mr. Kennedy and Mr. Cobey had a share in the Georgia state conference program. Soon they plan to have their departments send out jointly a guide for action in this present welfare crisis. It will go to all chairmen and clergy.

NECROLOGY



May they rest
in peace.



JOHN N. CHESTNUTT, PRIEST

GREAT FALLS, MONT.—John Norton Chestnutt, retired priest, died May 6th at his home in Great Falls at the age of 89 years. He was born at Frankfort, Ky., February 16, 1850. At the age of 14 he enlisted in the army and was mustered out at the expiration of his service. Later he attended Nashotah house, being graduated in 1872.

In 1872 he was ordained deacon by Bishop Robertson. He was then given charge of the Church of the Holy Innocents, St. Louis, Mo. From 1873 to 1877 he was in charge of Trinity church, St. Charles, Mo. In 1877 he was called to the Church of the Advent, St. Louis, having been ordained priest in St. Louis on January 6, 1875. He organized the latter church and paid a debt of \$8,000 on it.

In 1886 he was rector of St. Peter's church, Louisville, Ky.; in 1887, missionary in charge of Grace church, Chadron, Nebr., where he built the present stone church. In 1890 he was rector of St. John's, Albion, Ill. From 1896 to 1903 he was rector of Christ church, Henrietta, Mich., after which, in 1903, he took charge of St. Paul's church, Fort Benton, Mont., resigning in 1918. He was the senior priest in the diocese at the time of his death.

Funeral services were conducted by Bishop Fox and Bishop Coadjutor-elect Daniels of Montana, assisted by the Rev. T. Malcolm Jones and the Rev. George Hirst. The Rev. W. Friend Day served as one of the pall bearers. Spanish war veterans and members of the Masonic order and the American Legion attended the services.

Dr. Chestnutt is survived by three daughters and two grandchildren. Mrs. Chestnutt died in 1890.

F. W. B. DORSET, PRIEST

MELBOURNE, FLA.—The Rev. Dr. Frederick W. B. Dorset, priest in charge of Holy Trinity church, Melbourne, and St. John's church, Eau Gallie, diocese of South Florida, died in Melbourne on May 5th. He was buried from Holy Trinity church on May 6th, the officiating clergy being the Very Rev. Melville E. Johnson, dean of St. Luke's cathedral, Orlando; the Rev. Charles R. Palmer, St. Mary's church, Daytona Beach; and the Rev. William L. Hargrave, St. Mark's church, Cocoa.

Dr. Dorset was born in Nassau, Bahama Islands, in 1869, and educated at Codrington college, Barbados, an affiliate of Durham university, from which he received his degree. Atlanta university conferred upon him its degree of Doctor of Divinity in 1917. He was ordained by the Bishop of Guiana in 1893.

His ministry was exercised in the British West Indies until 1910, when he became rector of the Church of Our Saviour, Mon-

tourville, Pa. In 1915 he accepted the rectorship of the Church of the Atonement, Augusta, Ga., where he served until his removal to Melbourne in 1922.

Dr. Dorset is survived by his widow; three daughters; Mrs. V. M. Humphrey and Misses Fredericka and Carol; and a son, Capt. Fred Dorset.

JOHN MUNDAY, PRIEST

LOS ANGELES—The Rev. John Munday, rector emeritus of Grace church, Port Huron, Mich., one of the senior priests of the diocese of Michigan, died on May 8th in Grand Lodge sanitarium, Temple City, where he had been ill since April 8th.

Mr. Munday was 84 years old. He was born in England in 1858 and was educated at Cumbrae college, Scotland. In 1892 he married Florence Richards of Alpina, Mich. He was ordained to the diaconate in 1886 and to the priesthood in 1887 by the Rt. Rev. Dr. Samuel S. Harris, second Bishop of Michigan.

His canonical residence in Michigan extended through the episcopacy of four bishops. His first charge was as assistant minister in Christ church, Detroit, and curate in charge of St. Stephen's a parochial mission. In 1889 he was chosen as rector of St. Stephen's. The next year he moved to Alpina, Mich., where he was rector of Trinity church for four years.

In 1894 he began a 33-year ministry in Grace church, Port Huron, where he remained until his retirement in 1926. From 1902 until 1916 he was dean of the central convocation of Michigan. For a time he was examining chaplain, and he served as a delegate to General Convention. He was chaplain of the Michigan national guard for some years.

From 1902 until 1916 he was dean of the central convocation of Michigan. For a time he was examining chaplain, and he served as a delegate to General Convention. He was chaplain of the Michigan national guard for some years.

Mr. Munday had lived in Temple City, Calif., since his retirement. He was to have taken part in the centennial observance planned for Grace church in 1940.

Mr. Munday leaves his widow and a daughter, Mrs. Dale E. Moffatt of Port Huron. He was buried in San Gabriel cemetery at Temple City.

Funeral services were conducted on May 10th by Bishop Stevens of Los Angeles.

MILTON S. RUNKLE, PRIEST

CEDAR RAPIDS, IA.—The Rev. Milton Sherk Runkle, retired priest of the diocese of Los Angeles, died at Cedar Rapids in April. He removed from California to Iowa a year ago to live with relatives.

Born in Lisbon on December 22, 1871, he was the son of Adam and Malinda Sherk Runkle. He received the degree of Bachelor of Arts from Cornell college in 1894, his degree of Bachelor of Divinity from Yale in 1897, and his degree of Master of Arts from New York university in 1898. He also had a degree of Bachelor of Divinity from General theological seminary.

In 1898 he was ordained deacon by Bishop Potter, and the next year Bishop Morrison ordained him priest. In 1902 he married Helen M. Lyon of Des Moines.

From 1905 to 1908 he was at the Church

of the Angels, Los Angeles, and from 1910 to 1912 at St. John's, San Bernardino, Calif. His first charge had been the Church of the Good Shepherd, Des Moines, where he served from 1899 to 1902. From 1913 to 1929 he served as rector of Holy Trinity church, Alhambra, Calif.

NELSON C. METCALF

CAMBRIDGE, MASS.—Nelson Case Metcalf, who died May 9th at the age of 67, was an active layman of the Church in parish and diocese. He was a member of the diocesan department of publicity and of the publicity committee of the men's division of the Church service league.

For nearly 30 years he was connected with the Boston *Transcript*; since 1936 he had been the publicity representative of the Community Federation of Boston.

Funeral services and burial were in Mount Auburn cemetery, Cambridge, on

May 12th. He is survived by his widow, Ethel Haworth Metcalf; a daughter, Mrs. Nancy Lehmann; one son, Nelson Case Metcalf, Jr.; and a brother, Dr. Carleton R. Metcalf.

MRS. MARY WADDINGTON

BAGUIO, P. I.—Mrs. Mary Alys MacIntosh Waddington, wife of the Rev. Sydney J. Waddington, died of typhoid fever and heart complications at the Notre Dame hospital in Baguio, Mountain province, on April 29th.

Mrs. Waddington was sent to the Philippines by the Sisters of St. Mary, Peekskill, N. Y., on July 26, 1931, and worked at the Convent of St. Mary the Virgin, Sagada, as a teacher and evangelical worker until her marriage to Mr. Waddington on January 2, 1935. The two were stationed at Upi, Cotabato, and Zamboanga before being transferred to Baguio in July



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of last year. Mrs. Waddington leaves, in addition to her husband, two children.

Funeral services were held at the Church of the Resurrection, Baguio, on April 30th, and later the remains were taken to Sagada for interment.

Leaves Parish Three Gifts

FRANKLIN, PA.—Through the will of the late Helen S. Birge, St. John's parish here receives three bequests: a sum of \$300, the income of which is to be used for the work of St. John's church school; a

sum of \$200, the income of which is to be used to place flowers on the altar on that Sunday for which she provided them during her lifetime; and a sum of approximately \$7,500 to be added to the permanent endowment fund of the parish.

CLASSIFIED

ANNOUNCEMENTS

Died

CHESTNUTT, JOHN NORTON, priest, entered into life eternal May 6th at his home in Great Falls, Mont., at the age of 89 years. Funeral services were conducted by Bishop Fox and Bishop Coadjutor-elect Daniels. Dr. Chestnut is survived by three daughters and two grandchildren.

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- e. No time, space, or cash discounts on classified advertising.
- f. Copy for advertisements must be received 10 days before publication date.

POSITIONS WANTED

CHURCHWOMAN of refinement, university graduate home economics, desires position as companion housekeeper for middle-aged or older woman, Eastern state. Box A-366, THE LIVING CHURCH, Milwaukee, Wis.

REFINED LADY desires summer companion position. Licensed driver. ARMINTA KINCAID, St. Katharine's School, Davenport, Ia.

SUMMER POSITION desired by clergyman's daughter—1937 university graduate—as companion, tutor, counselor; at home or abroad. Accommodating, dependable. Box M-364, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST can supply for July or August. Town or country. Box C-363, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, Ph.D., several years' experience teaching and parish work, would like position with seminary, college, or other educational institution. Box V-353, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST would like to supply in parish during the month of August. Box Z-361, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, metropolitan, at present engaged, is desirous of change. Cathedral or parish church connection desired. Box A-360, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST and CHOIRMASTER desires change. Successful record metropolitan parishes. Organ recitalist; boy voices. Rector's testimonials. Box E-355, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wishes opportunity to realize extraordinarily high ambition. Unusual references. Voice specialist, especially children. Continuously employed. Box M-358, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, successful in important post, wishes to change to large, progressive Western church. Box S-367, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, parish and college musical experience, taking A.B. in June, desires church or school position, preferably in East. Willing to assist in all activities, accept modest salary. Box Y-365, THE LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE

FOR SALE, 50 acres high land shore frontage overlooking Long Island sound, also plots of inland property. Native laurel woodland. Five minutes from railroad station. E. H. W., Box 474, Huntington, Suffolk county, Long Island, New York.

RETREAT

ADELYNROOD, SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross June 24th to June 26th. Conductor, the Very Rev. EDWARD R. WELLES, dean of the Cathedral of All Saints', Albany, N. Y. Applications should be made to Mrs. James C. Hakes, 149 Chestnut street, Montclair, N. J.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BALL, Rev. IVAN H., formerly rector of All Saints' Church, Rochester, N. Y. (Roch.); to be rector of St. Paul's Church, Monongahela, and of Transfiguration Church, Clairton, Pa. (P.), effective June 1st. Address, 625 4th St., Monongahela, Pa.

CAMPBELL, Rev. ROBERT B., formerly rector of St. John's Church, Mathews, Va.; is rector of St. Stephen's Church, Steubenville, Ohio, effective May 21st.

DOLL, Rev. HARRY LEE, formerly rector of Christ Church, Alexandria, Va.; to be rector of Trinity Church, Houston, Texas, effective August 1st.

GOODERHAM, Rev. DR. GEORGE E., formerly vicar of All Saints' Mission, Sterling, Colo.; to be vicar of Good Samaritan Mission, Gunnison, Colo., effective June 1st.

GRiffin, Rev. HERBERT H., rector of St. John's Church, Pittsburgh; is also acting chaplain of St. Margaret Memorial Hospital, Pittsburgh, Pa. (P.), effective June 1st. Address remains, 29 Oakwood Sq., Millvale, Pittsburgh, Pa.

JENKINS, Rev. SCHUYLER D., formerly at St. Paul's Church, Salem, N. Y. (A.); is rector of Trinity Church, Granville, All Saints' Church, North Granville, and St. Paul's, Salem, N. Y. (A.). Address, 40 E. Main St., Granville, N. Y.

KIRSCH, Rev. RUSSELL O., deacon, will be in charge of the Church of the Redeemer, Addison, N. Y. (Roch.), after June 4th.

LEWIS, Rev. GERALD H., formerly chaplain of the Community of the Transfiguration, Glendale, Ohio (S.O.); to be rector of St. Andrew's Church, Kokomo, Ind. (N.I.), effective June 15th.

MARSHFIELD, Rev. GEORGE W., formerly rector of Emmanuel Church, Petoskey, Mich. (W.M.); to be executive secretary of the Student Christian Association of Pasadena Junior College, Pasadena, Calif.

MCCLANE, Rev. JAMES L., formerly rector of St. Andrew's Church, Manitou Springs, Colo.; to be associate rector of Ascension Parish, Denver, Colo., effective July 1st. Address, 901 Lafayette St.

PUTMAN, Rev. LANSING G., is chaplain at St. Margaret's House, New Hartford, N. Y.

RAYNER, Rev. ROBERT A., formerly of Gettysburg, S. Dak.; is in charge of the churches in Lakota, Rugby, Towner, and Langdon, with residence at Lakota, N. Dak.

SIMCOX, Rev. CARROLL E., formerly teaching fellow at Seabury-Western Theological Seminary, Evanston, Ill.; is rector of St. Paul's Church, Owatonna, and in charge of missions at Kasson, and West Concord, Minn. Address, Box 232, Owatonna, Minn.

TORREY, Rev. ARTHUR J., formerly locum tenens of St. Mary's, Charleroi, and of Trinity Church, Monessen, Pa. (P.); is in charge of Trinity Church, Monessen, Pa.

WILLIAMS, Rev. ERNEST H., formerly at Placerville, Idaho; is temporarily in charge of Ascension Church, Twin Falls, Idaho. Address, 215 3d Ave., N.

NEW ADDRESSES

BARTTER, Rev. GEORGE C., formerly Box 116, Baguio, P. I.; is on furlough and should be addressed at the Church Missions House, 281 Fourth Ave., New York City.

GIBSON, Very Rev. FRANKLIN L., formerly 527 E. First South St.; Apt. 9, 73 S. 4th St., Salt Lake City, Utah.

DEPOSITIONS

MELLICHAMPE, EDWARD WINBORN, Presbyter, by the Bishop of Arkansas, May 4, 1939. Deposed. Renunciation of the Ministry.

WILCOCK, EDGAR WILLIAM, Presbyter, by the Bishop of Maine, April 15, 1939. Deposed for causes which do not affect his moral character.

ORDINATION

DEACON

NEW JERSEY—ROBERT SCOTT HARRIS was ordained deacon by Bishop Gardner of New Jersey in St. Augustine's Church, Atlantic City, on May

1st. The candidate was presented by the Ven. Robert B. Gibron, and will continue his work in St. Mary's Mission, Pleasantville, N. J. His address is 1903 Carpenter St., Philadelphia, Pa. The Rev. Vincent Pottle preached the sermon.

CALENDAR OF COMING EVENTS

MAY

23. Convention of Fond du Lac, Fond du Lac, Wis.; of Harrisburg, Harrisburg, Pa.; of Long Island, Garden City, N. Y.

23-24. Convention of Minnesota, St. Paul.

31. Election of Suffragan Bishop of Chicago, Evanston, Ill.; convention of Oklahoma, Tulsa.

CHURCH CALENDAR

MAY

28. Whitsunday. (Pentecost.)

29. Whitsun Monday.

30. Whitsun Tuesday.

31. Ember Day. (Wednesday.)

JUNE

1. (Thursday.)

2, 3. Ember Days.

4. Trinity Sunday.

11. St. Barnabas. First Sunday after Trinity.

18. Second Sunday after Trinity.

24. Nativity of St. John the Baptist. (Saturday.)

25. Third Sunday after Trinity.

29. St. Peter. (Thursday.)

30. (Friday.)

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church
46 Que street, N. W.
Washington, D. C.
REV. A. J. DUBois, S.T.B., Rector
Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City
Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street
REV. G. P. T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.
The church is open daily for prayer.

St. George's Church, New York

Founded 1748—All Seats Free
Stuyvesant square, 16th street E. of 3d avenue
"The First Institutional Church in New York"
REV. ELMORE M. MCKEE, Rector

8 A.M., Holy Communion; 11 A.M., Service and Sermon
Clubs, Clinics, Summer Camps, Rainsford House

Church of the Incarnation, New York

Madison avenue and 35th street
REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, and 11 A.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M. Fridays, Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion;
9:30 A.M., Children's Service and Church School;
11:00 A.M., Morning Prayer and Sermon;
8:00 P.M., Choral Evensong and Sermon.
Holy Communion
8:00 A.M. Wednesdays;
12:00 M. Thursdays and Holy Days.

NEW YORK—Continued

Church of St. Mary the Virgin, New York
46th street, between Sixth and Seventh avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M.
Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services:
8:30 A.M., Holy Communion;
12:10 P.M., Noonday Service (except Saturday).
Thursdays, 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau avenue and N. Marshall street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

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The first few pages present a pictorial story of Christianity and the Church in its relationship to the World, Country, Community, Family, and "My Self." Diagrams follow which provide for entering information on Membership, Attendance at Services, Communions, Baptisms, Confirmations, Organizations, and tables for entering financial statistics. One page permits a complete tabulation of pledges according to amounts. Another gives a diagram of a Dollar, allowing you to divide it into segments showing how the dollar is apportioned in your parish. Still other pages permit the entering of information relating to giving beyond local needs.

Examine this material. A sample copy will prove its worth. Price, 35 cts. each; postpaid, 39 cts.; per dozen, \$3.50, postage additional.

A Book for Leaders and Planners

TO BEG OR NOT TO BEG

HOW TO MAKE THE EVERY-MEMBER CANVASS WORK IN YOUR PARISH

This is definitely not "inspirational material," but a practical book of facts presenting to the clergy and to the director of the Canvass the fundamental principles that educate and persuade Churchmen to support the mission of the Church.

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The portfolio WHY THE CHURCH? is the tool the canvasser uses in presenting his story. The use of it avoids the usual hesitation after the door bell has been rung. TO BEG OR NOT TO BEG is the guide on how the portfolio is to be used, gives the rules necessary to prepare the way for the canvassers, and sets the formula on how to make the Every Member Canvass work in your parish.

Notable examples of where the "portfolio idea" has been used as directed in TO BEG OR NOT TO BEG are St. James, Long Beach, L. I.; Grace Church, Whitestone, L. I.; St. John's, Flushing, New York. In fact forty parishes and missions of the Diocese of Long Island used the portfolio in the fall of 1938, and without exception the results of the Canvasses exceeded expectations. Price, 50 cts.; postpaid, 52 cts.

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